Vol. LV. No. 2 August, 1916

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE ROMAN LITURGY IN SLAVONIC 113
The Rev. PAUL J. SANDALGI, Curtis Bay, Maryland.
ANGLICAN ATTEMPTS AT THE RELIGIOUS LIFE IN RELATION TO CATHOLIC UNITY 121
JAMES LOOMIS.
CLERICAL CHARACTERS IN SHAKESPEARE 131
ELBRIDGE COLBY, New York City.
SARBIEWSKI—POET AND PRIEST 145
AUSTIN O'MALLEY, M.D., Philadelphia, Pa.
CURIOUS CHURCH USES 154
L. E. DOBRÉE, Plymouth, England.
PREACHING IN THE WASTE PLACES 172
RUSTICUS.
DOCTOR RYAN'S ARTICLE ON FAMILY LIMITATION 180
The Rev. JOSEPH MacCARTHY, B.D., B.C.L., Kingsbridge, New York City.
THE MORAL AND JURIDICAL ASPECT OF CERTAIN HOSPITAL WORK 185
The Rev. FR. STANISLAUS WOYWOD, O.F.M., Paterson, New Jersey.
BLESSING OF BAPTISMAL FONT ON THE VIGIL OF PENTECOST 191
THE MONDAY PRIVILEGE 191
PROMULGATION OF NEW DECREES 192
THE DECREE OF DANCING 193
BAPTISM ADMINISTERED BY A DEAF MUTE 194
THE PRIVILEGE OF RESERVING THE BLESSED SACRAMENT IN CHAPELS OF RELIGIOUS OF SIMPLE VOWS 196

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1916: American Ecclesiastical Review—The Dolphin Press
Subscription Price: United States and Canada, $3.50; Foreign, 15 shillings ($3.65)
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

St. Bernard's Seminary O-Neh-Da Vineyard

ALTAR WINE

ON account of the increased cost of labor and of materials used in shipping Altar Wines and of a recently imposed government tax we find it necessary to revise our prices as indicated below.

We take occasion to call attention to the reliability of the wine and to its superior qualities. The wine is made according to the rules of the Church **under the personal supervision of the Right Reverend Thomas F. Hickey, Bishop of Rochester, who gives his guarantee to the purity of the wine.** It is both licit and valid matter for the Holy Sacrifice of the Mass.

Revised List—Spring of 1916

GRADES AND PRICES

Ordinary Altar Wine, made from Concord, Catawba and Worden grapes,
Bottled, 5 gallons in 25 bottles ..... $ 8.00
In bulk, 1 keg 10 gallons. 12.50
In bulk, 1 keg 23½ gallons..... 27.00
In bulk, 1 barrel 46 gallons 50.00

Elvira Altar Wine, made exclusively from the Elvira grape, sold only in bottles, 5 gallons in 25 bottles 9.00

Superior Altar Wine, made exclusively from Delaware, Brighton or Salem grape, sold only in bottles, 5 gallons in 25 bottles 16.00

War Tax Additional. **No Dealer has this Wine for sale.**

Kindly advise method of transportation—Freight or express.

Address all communications to REV. M. J. NOLAN, Chancellor, 72 Frank Street, Rochester, N. Y.

Established 1870

FORTY-FIVE YEARS AS DEALERS IN VALID AND LICIT

Altar Wines

The Donnelly Brothers

respectfully call attention to their popular Altar Wines, popular because of their proven purity and agreeableness for use when fasting.

"Collegiate," "San Patricio,"
"Jurancon," "Vin de Tours,"
and "Pureza."

Satisfaction guaranteed. A trial order solicited.

THE DONNELLY BROTHERS

TROY, N. Y.

ALTAR WINES BEYOND DOUBT

L'Admirable $6.25 per dozen

Novitiate $5.00 per dozen

Malvoisie $4.00 per dozen

Villa Joseph $4.00 per dozen

War Tax Additional

(COPY) **SACRED HEART NOVITIATE**
Los Gatos, Cal., January 3rd, 1916.

THE BARNSTON TEA COMPANY, 6 Barclay Street, New York City.

Gentlemen: It is with pleasure that, looking over our books, we observe that during the year 1915, we have shipped you in sealed cars, the following quantities of our altar wines:

13,252 Gallons..... Sweet Novitiate
6,012½ Gallons..... Villa Joseph
3,843 Gallons..... Malvoisie
103 Gallons..... L'Admirable

We take the present opportunity to thank you for your conscientious and painstaking efforts made in handling our wines, the results of which are so gratifying.

For the coming year we have the greatest hopes; we have in our wineries an abundance of excellent wines, made by our own brothers and whose absolute purity we can therefore guarantee. Should your requirements for the coming year double or triple those of last year, we are confident that we can meet them.

Thanking you once more for your efforts made in selling our wines, and wishing you every success during the ensuing year, we desire to remain,

Yours very sincerely, THE SACRED HEART NOVITIATE,

John P. Madden, S.J.

Treasurer

Sole Eastern Agents

Barnston Tea Company, 6 Barclay St., New York, N. Y.

CONTENTS CONTINUED

ANALECTA:

SACRA CONGREGATIO RITUUM:

Dubia de Festo Dedicationis Ecclesiae 169

SUPREMA SACRA CONGREGATIO S. OFFICII:

Solvitur dubium de SS. Numismatibus loco Scapularium benedicendis 170

SACRA CONGREGATIO INDICIS:

Decretum: Feria II, die 5 Junii, 1916 170

SECRETARIA STATUS:

Quinam nuncupandi sint Internuntii, quinam Delegati Apostolici decernitur 171

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 172
Preaching in the Waste Places (*Rusticus*) 172
Dr. Ryan's Article on Family Limitation (*The Rev. Joseph MacCarthy, B.D., B.C.L., Kingsbridge, New York City*) 180
The Moral and Juridical Aspect of Certain Hospital Work (*The Rev. Fr. Stanislaus Woywod, O.F.M., Paterson, N. J.*) 185
The Paschal Candle at High Mass "coram Sanctissimo" 190
The Paschal Candle in the Baptistery 190
Blessing of Baptismal Font on the Vigil of Pentecost 191
Does the Alb lose its Blessing? 191
The Monday Privilege 191
Promulgation of New Decrees 192
The Decree on Dancing 193
Baptism administered by a Deaf Mute 194
The Privilege of Reserving the Blessed Sacrament in Chapels of Religious of Simple Vows 196

CRITICISMS AND NOTES:

Antony—Jarret: Saint Catherine of Siena 201
Murat: Les Merveilles du Monde Animal 204
Boucard—Mitchell: The Chief Catholic Devotions 205
Drive: The Sodality of Our Lady 205
McMullan: A Retreat for Women in Business 205
Mozans: Woman in Science 207
——: A Retrospect: Three Score Years and Ten: Sisters, Servants of the Immaculate Heart of Mary 208
Henke: The Philosophy of Wang Yang-Ming 210
Flood: History of the Diocese of Ferns 216
Kennedy: Studies in Tudor History 216
O'Cianain-Walsh: The Flight of the Earls 217

LITERARY CHAT 218

BOOKS RECEIVED 222

ENRICH YOUR LIBRARY

WITH A

SET OF THE REVIEW

OF RECENT MONTHS there has been quite a brisk turn-over of back copies of the REVIEW. We have been advertising for some numbers to help complete the files of some of our subscribers, and they are still in search of other back copies. If you need some back copies or volumes, or if you have them to dispose of, now is the time to write.

+ + + +

The increased activity in this department is doubtless due to the publication of the INDEX of the first fifty volumes of the REVIEW. The INDEX has proved itself a most useful volume, both for those who have all the volumes of the REVIEW and those who have only a few volumes. Subscribers who have not yet got a copy of the INDEX can procure one ($3.00 postpaid).

+ + + +

Priests who want early volumes of the magazine will do well to send in their requisition without delay. It is impossible to say from day to day what copies or volumes we shall have on hand to-morrow. At this writing we may have the numbers your set lacks or we may be able to get the missing copies for you. Let us know what you need or what numbers you wish to dispose of.

+ + + +

Start to build your set of REVIEW now. It has been a pleasure to us to help complete the sets of several of our subscribers, and we shall gladly try to do it for you. What more valuable for a priest's library than a set of the volumes of the REVIEW ?

TO-DAY, SEND FOR BACK COPIES, AND INDEX

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. V.—(LV).—AUGUST, 1916.—NO. 2.

THE ROMAN LITURGY IN SLAVONIC.[1]

IT is a well-known fact that liturgies in Latin may be different from the Roman liturgy, for instance, the Lyonese, Milanese, and Mozarabic liturgies; it is not commonly known that the Roman liturgy is existent in another language than Latin. This is the case in Dalmatia and Croatia, the Illyria of the ancients, situated on the northeastern and eastern shores of the Adriatic. This country was evangelized directly by the Church of Rome. St. Paul sent his disciple Titus to Dalmatia, where he founded the first Christian see in the city of Salona. After he was martyred there in A. D. 65, St. Peter sent St. Domnius. Salona became the centre from which Christianity spread.

In the early ages the inhabitants of Illyria adopted a kind of Runic alphabet. Some go as far as to attribute its invention to St. Jerome, himself an Illyrian. Pope Innocent XI favors this view when he says in the preface to the edition of the new Roman-Illyrian breviary published by his order in 1688: "Quum igitur Illyricarum gentium, quae longe lateque per Europam difusae sunt atque ab ipsis gloriosis Apostolorum Principibus Petro et Paulo potissimum Christi fidem edoctae fuerunt, libros sanctos jam inde a S. Hieronymi temporibus, ut pervetusta ad nos detulit traditio, vel certe a Pontificatu fel. rec. Joannis Papae VIII, praedecessoris nostri, uti ex ejusdem data super ea re epistola constat, ritu quidem romano,

[1] This paper is, to a considerable extent, an adaptation from "La Langue liturgique chez les Iougoslavs", by M. V. Milovitch in the *Echos d'Orient*, 1905; and we are indebted to the editor of that review for the privilege of using the article.

sed idiomate Slavonico, et charactere S. Hieronymi vulgo nuncupato conscriptos opportuna recognitione indigere compertum sit," etc.

At any rate it may be said that the ancient Slavonic language was first written in a Runic alphabet,[2] from which subsequently developed the Glagolitic, that is (in Slavonic) "the signs which speak", which conveys the idea the rude tribesmen of the Adriatic Highlands had of an alphabet. Until almost 866 the Glagolitic was the only alphabet known to the Slavs.

Some of the earliest Slavic manuscripts are written in Glagolitic characters, and when the Cyrillic (a radically transformed alphabet, which, keeping the same order and sound for letters, greatly modified their appearance in imitation of the then current Greek uncial characters) came into use toward the end of the ninth century, it never was adopted by the Western Slavs (Bohemians, Croatians, Moravians, Poles, and Slovenians).

These Slavs were converted to Christianity by Latin missionaries and gradually the Roman alphabet supplanted the Glagolitic, and consequently the Bohemians, Moravians, Poles, and Slovenians, and even a part of the Croatians, used Roman letters in writing their respective languages. In southern Croatia and in Dalmatia, the Glagolitic has continued in use as an ecclesiastical alphabet in writing the ancient Slavonic, and thus, although the Slavic people of Illyria were converted to the faith in the Roman rite, they nevertheless received the privilege which is to be described in this article.

Now the above-mentioned Western and Northern Slavs, together with the very important body of the Poles who were converted by Latin missionaries, used the Latin rite from the very first; whereas in southern Croatia and Dalmatia the newly-converted people, as well as their brethren of the Byzantine rite, received the privilege of having the Mass and the Offices of the Church said in their own language. Thus the Roman Mass was translated into Slavonic. In order to distinguish more fully the Western rite from the Eastern rite among the Slavic people, the use of the Glagolitic was re-

[2] Philippe Berger: *Histoire de l'Écriture dans l'Antiquité* (Ministère de l'Instruction Publique), 1891, p. 359.

	Cyrillic Alphabet.		Glagolic Alphabet.						
1	Я, а	-		Азъ	23	Ф, ф	-		Фрть.
2	Б, б	-		Буки	24	Х, х	-		Хѣръ
3	В, в	-		Вѣди	25	Ѡ, ѡ	-		Отъ (ѿ).
4	Г, г	-		Глаголи	26	Ц, ц	-		Цы.
5	Ѓ, ѓ(ѣ)	-		Гаѣнъ	27	Ч, ч	-		Чловѣкъ.
6	Д, д	-		Добро	28	Ш, ш	-		Ша.
7	Є, є	-		Есть	30	Ъ, ъ	-		Ерь
8	Ж, ж	-		Живѣте	31	Ы, ы(ъы)	-		Ерй.
9	Ѕ, ѕ	-		Дзѣло	32	Ь, ь	-		Ерь
10	З, з	-		Земля	33	Ѣ, ѣ	-		Ять.
11	И, и	-		Иже	34	Ю, ю	-		Юсъ.
12	І, і	-		И	35	Ꙗ, ꙗ			Ја
13	К, к	-		Како	36	Ꙥ, ꙥ			Је
14	Л, л	-		Людіе	37	Ѧ, ѧ	-		ѧ.
15	М, м	-		Мыслѣте	38	Ѫ, ѫ	-		ѫ.
16	N, n	-		Наше	39	Ѭ, ѭ	-		Јѧ
17	О, о	-		Онъ	40	Ѩ, ѩ	-		Јѧ.
18	П, п	-		Покой	41	Ѯ, ѯ			Кси.
19	Р, р	-		Рци	42	Ѱ, ѱ			Пси.
20	С, с	-		Слово	43	Θ, ѳ	-		Ѳита.
21	Т, т	-		Твѣрдо	44	Ѵ, ѵ (ꙋ)	-	()	Ижица
22	Оу, оу	-		Укъ					

served only for the church books of the Roman rite, just as the Cyrillic was used for the Byzantine rite.

Thus these Glagolitic characters and the Slavonic language for the Roman rite were permitted in general among the Slavs of Dalmatia and Croatia at the same time and by the same Pope (John VIII), who allowed SS. Cyril and Methodius to translate the Byzantine liturgy and church offices in Old Slavonic, i. e. about 868. In 925, under the reign of Thomislav, King of the Croats, and of all the people of Dalmatia, a council was held at Spljet. Pope John X sent his legates, John, Bishop of Ancona, and Leo, Bishop of Praeneste. Besides other questions, the reason for using the old Slavonic language at Mass was to be studied. Bishop Grgur Ninski energetically and successfully defended the right of the Illyrians to use that language.

The use of the Glagolitic missal and office books, permitted, as we have seen, by Pope John VIII, and referred to and confirmed by Pope Innocent IV in 1248 in a letter to the Bishop of Segne (Zengg) and in 1253 in a communication to the pastor of Veglia, was definitely settled by the Constitution of Urban VIII, 29 April, 1631. Therein he provided for a new and corrected edition of the Slavic missal in conformity with the new Roman editions. A new edition of the Roman-Illyrian ritual was made in 1640. In 1648 Innocent X also provided for a new edition of a Roman-Illyrian breviary, and Innocent XI, in 1688, ordered the publication of a new edition of the same and made his famous remarks about St. Jerome, etc., in its preface. In 1893 Pope Leo XIII had a new edition of the Roman-Illyrian church books made.

At the present time the Slavonic language for the Roman rite printed in Glagolitic characters is used in the Slavic churches of the diocese of Segne (Zengg), Veglia, Zara, and Spalato, and also by the Friars Minor in their three churches in Veglia—one in Cherso, one in Sebenico, and two in Zara. About 100,000 people are said to belong to these parishes.

Naturally no priest is allowed to mingle the Slavonic and Latin in the celebration of the Mass; it must be said in one or the other of these languages.

At first such a state of things seems to be ideal, and one is inclined to think of the interesting controversy which took

place in the columns of this esteemed publication during the first half of 1909. It was started by the late Dr. Campbell of Halifax, Nova Scotia. His first article, in spite of its seemingly interrogative tone, has many points in the nature of a manifesto.

I do not, of course, intend to revive this controversy, but by quoting some phases of the life of those non-Latin Roman parishes the reader will be helped in forming his own conclusions.

The following lines are from the pen of Mr. V. Milovitch. They appeared in the *Echos d'Orient*[3] and are here reproduced with the kind permission of the director, Father S. Salaville, Augustinian of the Assumption.

With the awakening of the nationalistic spirit in the Balkan people, this old favor granted to the Iougoslavs (i. e. Slavs from the South) was to become an important political question. This became especially noticeable during the negotiations which culminated with the signing of the Concordat, on 18 August, 1886, between Pope Leo XIII and Prince Nicholas of Montenegro. The Prince of Montenegro made the request that the privilege given the Iougoslavs might also be granted him. In fact, he succeeded in having the eleventh article of the Concordat worded as follows: "The formula of the prayers for the sovereign will be said during the divine office in Slavonic languages." He furthermore managed to have a special article annexed to, but not incorporated in, the Concordat, authorizing the Montenegrins of the Latin rite to adopt, in certain circumstances, the old Slavonic as a liturgical language. As soon as this compact of August, 1886, was made, a widespread movement began in Austria-Hungary for the diffusion or for the introduction of the Roman liturgy in Slavonic, not only in the regions of Cattaro, Dalmatia, and Croatia, but also in Slavonia, and even in far-away Bohemia. It was a mere national issue, a pure and simple desire to assert oneself in the presence of the Germanism which dominates Austria, the Magyarism which rages over Hungary, and the Italianism which intrigues over all the eastern coast of the Adriatic. Under the pressure of this wave many abuses appeared, or rather there was a great development of those which already existed. The usage of Slavonic in the Roman liturgy was approved by Rome only in the case of churches for a long time in possession of this privilege; many other churches which previously had used Latin exclusively

[3] Vol. VIII, 1905, p. 294.

began to use Slavonic. The only authorized Slavonic was the Old Slavonic; instead of this in several churches the modern Croatian-Serbian was substituted. The only prescribed alphabet used in writing that old Slavonic was the Glagolitic; this very often was replaced by other Slavonic characters, even by Latin characters. Such a movement, such a state of things could not fail to attract the attention of Vienna and Rome. At Vienna the commotion caused by this Concordat of 1886 was looked upon as deplorable, and even as perilous for the monarchy; hence Austrian diplomacy objected to any further project of Balkanic concordats. Father Tondini di Quarenghi, the happy negotiator of the understanding between the Vatican and the Court of Cettinje, could not succeed, in spite of the good disposition of King Milan and the powerful help of Bishop Strossmayer, in making headway in the question of the contemplated ecclesiastical treaty with Serbia. At the same time Emperor Francis Joseph addressed himself directly to Pope Leo XIII, begging him to intervene and to notify the Roman-Slav subjects of the Dual Monarchy that the favor granted to Prince Nicholas was altogether local and valueless outside the Montenegrin boundaries. At Rome the feeling was one of perplexity for a long while, as the tendency was to serve the interests of Catholicism and to avoid offending the just susceptibilities of Austria-Hungary. Mgr. Galimberti, the nuncio at Vienna, received orders to address to all the bishops of the monarchy a circular letter framed in the sense desired by the Emperor Francis Joseph. The Pontifical Curia, however, benevolently overlooked the actions to the contrary of his Iougoslav children. This did not prevent the Church from studying the situation anew, defining once more the privilege granted and condemning in principle all existing abuses. This last act took the shape of a letter sent on 5 August, 1898, by the Congregation of Rites to the archbishops, bishops, and ordinaries of the provinces of Goritz, Zara, and Zagred or Agram. The letter in question contained fourteen distinct articles.[4] . . . These fourteen articles, owing to lack of energy in trying

[4] Not to lengthen this paper unnecessarily, we refrain from quoting *in extenso* the text of the fourteen articles as it appears in M. Milovitch's article (from Baron d'Avril's French translation in *Revue de l'Orient Chrétien*, 1899). It will be amply sufficient for our purpose to give here the following summary. The privilege of the old Slavonic language is a real privilege for certain churches but not a personal privilege for certain priests. All these privileged churches are to be recorded. Doubtful cases must be eliminated. No church outside the ones on that list is to *dare* to introduce the old Slavonic under penalty of ecclesiastical punishment. No language other than the old Slavonic in Glagolitic characters is allowed. No book having other characters or, *a fortiori*, in another language is to be used. The congregation is not allowed to answer the priest at High Mass in another language than the old Slavonic. However, the use of devotional books in old Slavonic printed in Latin char-

to enforce them, did not prevent the continuance of the abuses. Besides, even if followed to the letter, what a constant source of difficulty for the episcopate and for the clergy, in that necessity of exercising the sacred ministry in two languages altogether different, and of satisfying simultaneously the conflicting wants of such an extremely mixed population.

For the purpose of settling that difficult problem, Pius X called a synod of the metropolitans and bishops of the three provinces of Goritz (Istria-Carniola), Zara (Dalmatia), and Zagred (Croatia). The Synod had no sooner opened its sessions (21 May, 1905), under the presidency of Cardinal Serafino Vannutelli, formerly nuncio at Vienna, than its decisions were anticipated by the press and hailed with undisguised satisfaction both by the Anti-Slavists and the Pan-Slavists, though naturally for different reasons. Both parties took for granted that Pius X meant to reverse the decisions of Leo XIII and cancel the privileges his predecessor had granted to the Iougoslavs and the Montenegrins. This, of course, gratified the jealousy of the Anti-Slavists, who could not or would not see why such unimportant Slav ethnic groups should have the Roman liturgy in their own vernacular when the same privilege was denied to all the other nations of Roman rite, especially as all the Catholics of the Montenegrin principality were Albanians, in other words, people who speak

acters is allowed for privileged churches after having been approved by the Holy See. The bishops are to see that both the Latin and old Slavonic languages are well studied in their seminaries. Before sacred ordination, bishops shall appoint clergymen for Latin and Slavonic churches after having received the consent of said clergymen. If a priest attached to a church using Latin should officiate in one where old Slavonic is introduced, he must conform himself to the usage of the church for all parts of the public worship. He may use Latin privately, however, for the Mass and the Divine Office; and vice versa for a case to the contrary. The priest of a Latin church may privately say Mass in Latin in a Slavonic church; vice versa for a priest of a Slavonic church. Where the custom is introduced of singing the Epistle and Gospel in old Slavonic after having sung them in Latin, the usage may be allowed, provided the old Slavonic is used. The Gospel can be read in the vernacular for the benefit of the faithful at the parochial Mass. Should any of the faithful refuse to receive the sacraments of Baptism and Matrimony in another language than Latin in a Slavonic church and vice versa, the pastor must admonish them and instruct them; if they persist, let him administer the sacraments privately in the language they desire. Preaching may be in the vernacular as directed by the Congregation of Rites. The bishops are requested to see that even the hymns and prayers used publicly are uniform. Care must be taken to have all prayer and hymn books duly revised and approved by the bishops.

Skypetar and from whose mouths no one has ever heard a word of Slavonic. Here is Pope Pius X, they said, who will change all of that; the new Pope is a Venetian at heart, and as such is inclined to defend the Italian element on the eastern shore of the Adriatic; he has a high esteem for Bishop Flapp of Parenzo and Pola, a rabid Anti-Slavist, whose ideas and sentiments he undoubtedly shares.

It pleased also the Pan-Slavists, who made of it a weapon against Catholicism, against Rome, for, they said, she never gives anything to small down-trodden races who desire to assert their individuality. And if perchance she grants them a little favor, she never fails to regret it and takes it back at once; she knows how to satisfy the ambitions, however conflicting, of Austria and Italy; Bishop Strossmayer, the great Slav patriot, is no longer there to take up the cause of his compatriots and to uphold their rights, etc., etc.

These assertions, false and unjust in themselves, as every impartial reader can see, were brought to naught by the action taken by Rome in the following year. A decree of the S. Congregation of Rites, issued 18 December, 1906, reaffirms the decisions of Leo XIII and promulgates again the fourteen articles with such slight modifications as seemed necessary to avoid any further misunderstandings.

So much for the Iougoslavs and the Montenegrins in the dioceses of Dalmatia, Istria-Carniola, Croatia, and Montenegro.

Elsewhere the decisions of the Council of Trent regarding the obligation upon all to use Latin only for the Roman liturgy are still in force:[5] "Etsi missa magnam contineat populi fidelis eruditionem non tamen expedire visum est Patribus ut vulgari passim lingua celebraretur." This rule, in our humble opinion, seems especially well fitted for this country where the presence of Catholics who speak so many different tongues makes one see the wisdom of having a universal language for the Holy Mass and the liturgical offices of the Church.

PAUL J. SANDALGI.

Curtis Bay, Md.

[5] Sess. xxii, de Sacrificio Missae, cap. 8.

ANGLICAN ATTEMPTS AT THE RELIGIOUS LIFE IN RELATION TO CATHOLIC UNITY.

IT is a significant fact that every period in the history of Anglicanism that has witnessed an attempt at Catholic life and teaching has witnessed, also, an attempt at something resembling the Religious Life, as Catholics understand the term. This is observable as far back as the year 1630, when Mr. Nicholas Ferrar and his companions at Little Gidding initiated a mode of living that was, at the time, considered a miracle of piety. Two centuries later, when John Henry Newman retired to Littlemore to undertake, by God's help, a solution of the problems that had vexed him for so long, he turned instinctively to the observance of a rule for himself and his companions, a proceeding which drew down upon him the misrepresentations of a Protestant press and was the occasion of an extended correspondence between his bishop and himself.[1] Twenty years afterward, when Anglicans were striving to vindicate the theory of the Via Media, which Newman had discarded to enter the Catholic Church, it was but natural for them to work for what they called a "revival of the Religious Life" in the Church of England.

It will be interesting, as well as profitable, to examine the first attempt to which reference has been made. Izaak Walton's *Life of George Herbert* is not ordinarily looked upon as an authentic biography of that gentle poet, but it does provide us with what we have every reason to suppose is a fairly accurate account of Nicholas Ferrar, a contemporary of Herbert and the man to whom the rector of Bemerton, upon his death-bed, confided the mansucript of "The Temple".

Walton tells us[2] that Ferrar was a man of education, a Fellow of Clare Hall, Cambridge; that he traveled widely and finally conceived a contempt for the world; and that upon the death of his father he came into an amount of money that was sufficient for him to settle upon an estate at Little Gidding, eighteen miles from Cambridge, where he gathered about him a household of thirty people, partly kindred and

[1] *Apologia pro Vita Sua*, ed. 1900, Longmans, Green & Co., pp. 171-177.

[2] *Life of Herbert*, Preface to "The Temple", Frederick A. Stokes Co., pp. xciii-xcix.

partly friends, chosen for their dispositions, which suited them for a devout life.

Here Mr. Ferrar lived from 1630 until his death in 1639. The rule followed by the little community included prayers at set hours, beginning at six in the morning, either in the parish church nearby or in an oratory in the house. These were succeeded by the recitation of the Psalms (corresponding in some sort to the Breviary offices), meditation and the singing of hymns. Sometimes, too, there was an all-night vigil in the church or oratory, when members of the household relieved one another by turn, each ringing the "watch bell" at the close of his period of prayer. Fasting and the keeping of holy-days were likewise included in the exercises of the society.

This community life at Little Gidding reflected the devotional and doctrinal activity that made itself felt in the Church of England in the early part of the seventeenth century. During the thirty-five years following the Hampton Court Conference (1604), under the spiritual leadership of men like Archbishop Laud and Bishop Lancelot Andrews, the English Church had seemed to take on a new lease of life, but when Nicholas Ferrar died in 1639 the clouds were already gathering that were afterward to break with savage fury over the heads of the Archbishop and the ill-starred Charles Stuart. The pious life of the household at Little Gidding ceased with the ascendancy of Puritanism.

It is a far cry from Nicholas Ferrar and Little Gidding to Devonport and Miss Sellon in the 'forties of the last century. Mr. George W. E. Russell, in his short, popularly written biography of Dr. Pusey,[3] remarks that in the formula, "Credo in Lydiam Sellon", people of sixty years ago were wont to express the great Tractarian's profound belief in the lady named, and his reliance on her labors as proof that the Holy Spirit was working in the Church of England.

Although the credit of inaugurating the first modern attempt at the Religious Life in the Anglican Church does not properly belong to Miss Sellon, her name is inseparably connected with the movement. The daughter of an obscure sea

[3] *Dr. Pusey*, by G. W. E. Russell, A. R. Mowbray & Co., 1906, p. 83.

captain and possessed of no particular advantages in the way of wealth or breeding, she was successful in collecting a little band of women, recruited, in part from the world, in part by absorption of a sisterhood started in 1845 at Park Village, and founded a community known officially as the Sisters of the Holy Trinity, but familiarly as the Devonport Sisters. This community is in existence to-day, and it was in a small house on the grounds of its mother-house, The Priory, Ascot, that Dr. Pusey breathed his last, 16 September, 1882.

So far as one may gather, Miss Sellon was of a strong and unique personality. By her friends she was revered; by her foes she was slandered. By the little knot of people in the Anglican fold who were enthusiastically endeavoring to establish the thesis of continuity she was hailed as the prophetess of a rejuvenated Catholicity; by the Puritan press she was reviled as a hypochondriac and a tyrant. In the early days of the Oxford Movement, Dr. Pusey seems to have entertained a notion of making Miss Sellon a sort of Superior General of all the Anglican communities, a plan, needless to say, that was discovered impracticable owing to dislike of the lady, not only by the Low Church element, but also by many of those who, in doctrine, agreed with her.

With the spread of the Oxford Movement came the birth of a number of other communities. As men's hearts were stirred and their imaginations kindled at the idea of a Church of England rising from her eighteenth-century sloth and slovenliness and proclaiming to the world her Catholicity, what more natural than the exercise of her newly-realized powers along a line of spiritual activity concomitant with Catholicism the world over? The story of the rise of religious communities in the Anglican Church fills one of the most fascinating, and at the same time least scanned, pages of non-Catholic history. Scarcely any other department of English Church life so reflected the agitation of the public mind.

The Community of St. Mary the Virgin, known as the Wantage Sisters, was founded in 1848 by Cardinal Manning while still in the Church of England. When Manning and his friend Lockhart became Catholics the first superior at Wantage, who was a sister of Lockhart, became a Catholic also. The community, however, struggled on and is to-day

one of the strongest in the Anglican Church. Some years ago it numbered three hundred sisters, with branch houses in India.

The Sisters of St. John the Baptist had their origin at Clewer, under the saintly Canon Carter, in 1852. They were founded for penitentiary work, in which they are still largely engaged, and Dr. Carter, who died at a ripe old age, lived to see the infant society grow into a body of several hundred, with houses in America and other parts of the world.

One of the most interesting of the Anglican attempts at the Religious Life is that represented by the Sisters of St. Margaret (the East Grinstead Sisters). This society had its beginning in 1855, and its affiliated community in this country is one of those best known to American Episcopalians. The history of the East Grinstead sisters is intimately bound up with that indefatigable and eccentric High Church champion, Dr. John Mason Neale, and abounds in stirring incidents. Those were the days when the general run of Church of England folk, Protestant to the very core, looked askance at anything savoring of Catholicism; the days when a parish clerk, being asked if the rector would hear the confession of one who desired to make it, replied ingenuously: "Our Vicar, he don't forgive sins, but he keeps a curate who does" (!!); the days when indifference changed to animosity, and the Sisters were greeted with sullen and distrustful looks as they went about their work.

Following the foundation of the earlier communities came that of other and smaller ones. Some of them died, after a short and precarious existence, and others live on to-day, with records that are modest, but honorable.

Attempts to establish the Religious Life within the borders of American Episcopalianism took a course slightly different than in England. The first Anglican sisterhood in the United States was started by the Reverend Dr. Muhlenberg, philanthropist, hymn writer, and rector of the Church of the Holy Communion, New York City.

Dr. Muhlenberg was, theologically, quite in a class by himself. Some of his ritualistic observances were decidedly original, as, for example, the service which he held on the Feast

of the Epiphany each year and of which a convert priest, the Reverend Henry Van Rensselaer, S.J., has written from first-hand knowledge.[4] On this occasion, it appears, it was the good clergyman's custom to have thirty-nine candles burning upon the altar, in commemoration of the Thirty-Nine Articles, which some Anglican wag designated as the "forty stripes save one", of St. Paul.

The Sisterhood of the Holy Communion seems to have contemplated a band of women working together for charitable purposes and corresponded more closely to certain orders of Lutheran deaconesses than it did to a community of Catholic religious. The Kaiserwerth Deaconesses had recently come into prominence at the time it took its rise, and it is possible Dr. Muhlenberg had them in mind when he founded his parochial sisterhood.

The second stage was reached when several of the Sisters of the Holy Communion, groping about for some mode of life that should satisfy their desire of fuller dedication to God, left the original society—to which they were bound by no vows—and formed the Community of St. Mary, which in fifty years has become the largest and most flourishing of the orders of women in the Episcopal Church. We are indebted to the late Dr. Dix, the scholarly rector of Trinity Church, New York City, for an account of Mother Harriet, the foundress of the community.[5] During her lifetime the order extended its work westward and southward, and the stately chapel and mother-house, on an eminence overlooking the Hudson at Peekskill, N. Y., stand as monuments to her untiring zeal.

Here, as in England, the first Anglican sisters had many obstacles to overcome. It was difficult for them to gain the confidence of those whom they wished to serve. Protestant prejudice was then (as now) strong, and "Sisters" meant Rome with a capital R. When the Sisters of St. Mary first began their work in New York, Protestant ladies of high social station would actually finger the habits of these "Episcopal nuns" to assure themselves that they were the "real thing".

[4] *The Messenger*, Dec. 1907, pp. 521-522.

[5] *Harriet Starr Cannon*, by the Reverend Dr. Morgan Dix.

Also, as in England, the pioneer orders were followed by others, and if the various communities in this country are fewer and weaker than those abroad it is owing to the fact that American Episcopalianism is, numerically and otherwise, less influential than the Church of England.

Thus far mention has been made only of the communities for women. Those for men came a couple of decades later. Earliest among them was the Society of St. John the Evangelist, the "Cowley Fathers", whose founder, the Reverend R. M. Benson, died but a short time since. The Resurrectionists, of Mirfield, and the Society of the Sacred Mission, at Kelham, represent a later, and in some ways more flexible, development. In the United States the Order of the Holy Cross is the best known of the Anglican communities for men.

It may fairly be asked, What is the use of discussion concerning or knowledge of these attempts at the Religious Life in a non-Catholic body? At the very best they are but Protestant, and, as such, doomed to failure. Why devote time or space to the movement?

It is quite true that in point of numbers the Anglican communities show up very meagrely alongside the great Catholic orders. The largest community for women in the English Church can probably count no more than five or six hundred professed; and sixty or seventy would be a generous estimate in the case of any one of the societies for men.

Again, it was inevitable that a movement having its origin and subsequent growth quite apart from the Chair of Peter, the Centre and Source of all Unity, should exhibit characteristics at once picturesque and pathetic. The most conspicuous example of this was "Father Ignatius", of Llanthony, around whom discussion in English Church circles of a quarter of a century ago waxed fast and furious. This versatile, lovable, and erratic man, known in the world as Joseph Lycester Lyne, was a thorn in the flesh of the Anglican Establishment. His ecclesiastical standing and his theology were equally nebulous, and it is only fair to say that his attempts at a monastic life never met with the approval of the authorities. He combined a passionate desire for the introduction into the English Church of the Rule of St. Benedict with a

semi-Wesleyan notion of conversion, and never proceeded farther than deacon's orders. After a number of years' roving about from place to place he bought some land in a beautiful Welsh valley, and near the ruins of the old abbey of Llanthony began the erection of a monastery. He managed to collect enough money to put up a costly pile, and one that was as impracticable as it was costly. In the evening of life he consented to priestly ordination at the hands of a wandering schismatic, an act of which he seems afterward to have repented, and died a heartbroken man, with but one or two associates who remained faithful to the end.

Even in this country there have been amusing and abortive endeavors to establish "rules" of one kind and another. Catholics have, possibly, been more tolerant of these efforts than Anglicans, recognizing in them a laudable, though misguided, sincerity. An Anglican prelate, not many years dead, became famous for his attempts to found in his diocese, at intervals, communities of "monks", every one of which turned out badly, to the great chagrin of his co-religionists.

But when one considers the disabilities under which Anglican communities have labored, the lack of precedent, and the misunderstanding, of bishops on one hand and laymen on the other, one is surprised that they should be as little open as they are to charges of eccentricity. One is led to reflect that God has used and is now using them as potent means for the bringing back of the "other sheep" to the True Fold.

Viewed in this aspect the Religious Life, as seen in the Anglican Church, shows two sharply differentiated phases in relation to Catholic Unity. We may designate these as individual and corporate.

It was not to be expected that men and women were to go on living in what they believed to be the religious state without some of them experiencing doubts, first lurking, then insistent, as to the validity of their position. Some, like Miss Day, successor to the first superior of the Wantage Sisters, have fought down the doubts and cast in their portion with the Anglican Church. Others—not an inconsiderable number—have found the solution of the problem, and consequent peace for their souls, only in submission to the Holy See. Many Catholic priests and religious in England and in this

country, doing their work quietly and unobtrusively, owe their present happy conditions, under God, to a beginning made in an Anglican community.

A list of these individual conversions would make instructive reading. Every once in a while during the half century past a member of the Community of St. Mary has turned away from the peaceful convent at Peekskill, her home, perhaps, for many years, and has, for conscience sake, begun life over again as a novice in some Catholic order, finding security in the "City of God, whose Walls are salvation and whose Gates are peace".[6] An incident of this kind that is still remembered by those whom it profoundly impressed at the time of its occurrence had to do with the former Mother General of the Community. After long years of honored service she humbly resigned her office to enter the Church, where she immediately applied at the novitiate of one of our sisterhoods.

The late Mgr. Benson belonged, in his Anglican days, to the Community of the Resurrection. The "Cowley Fathers" have given us, among others, Father Maturin, whose death upon the ill-fated "Lusitania" we still lament, and Father Rivington, author of the masterly work, *The Primitive Church and the See of Peter.* A half-dozen years back one of the most gifted members of the Anglican Order of the Holy Cross came to us; and the year before he made his submission a number of members of another community, including their superior, were received into the Church.

In the autumn of 1909 there developed an entirely new phase of the Religious Life in the Anglican Church. In October of that year the Society of the Atonement, comprising two tiny Franciscan communities—one of men, the other of women—who had for ten years or more been living a life of edifying simplicity and sanctity in a wild region four miles east of Garrison, N. Y., were received *corporately* into the Catholic Church. Their reception as a society took place not only with the permission of the Holy Father, but with special blessing as well. The stir it created in both Catholic and Anglican circles seemed at the time to be somewhat out of proportion to the feebleness of the institute. The real significance

[6] *The Price of Unity*, by B. W. Maturin, p. 283.

of the event lay, of course, in the precedent it afforded and the future possibilities toward which it looked. It is unnecessary to allude here to the singular blessings which have attended the Society since its coming into the Church six years and more ago. They have been recounted elsewhere, and very ably, by the Reverend Founder.[7]

In March, 1913, the example set by the Society of the Atonement was followed by the Anglican Benedictines of Caldey, an island off the coast of Wales, and the community of Benedictine nuns living at Milford Haven on the mainland nearby. This reception was slightly different from the other, for it meant the acquisition of two strong communities, numbering sixty persons in all, who had for years, according to the light vouchsafed them, walked in the footsteps of the monk of Monte Cassino.

The Caldey and Milford Haven Benedictines were, like the Society of the Atonement, received corporately, and like it they were the recipients of the Holy Father's blessing.

The Milford Haven community, especially, connects present and past in a wonderful way. Malling Abbey, in Kent, was for many years the home of the sisters, and so far as the writer is aware was the first of the convents confiscated by Henry VIII to be returned to its use as a religious house. It is very ancient, having been founded in 1090 by the architect-bishop Gundulf of Rochester, builder also of the great Keep of the Tower of London and of Rochester Castle and Cathedral, between the west front of which and the tower of Malling Abbey there is a close resemblance. In 1106 the abbey was opened and its first abbess, Avicia, installed. The deed of appointment, containing the abbess' oath of canonical obedience, is still extant.

There are interesting legends clustered about Malling. One of them relates how the murderers of St. Thomas à Becket halted at the gatehouse in their guilty flight from Canterbury and claimed the hospitality customarily extended to passing pilgrims by the good nuns. No sooner had the travelers seated themselves than the food was scattered upon the floor by unseen hands, and the warriors fled, only to return later

[7] *The Lamp*, May, 1914—Reprint from *America*.

on to tramp about in ghostly fashion with clank of armor and ring of steel!

Malling was never a large abbey. Its life seems to have gone on very uneventfully and peacefully until the storm of the "Reformation" broke over it in 1538. On 28 October of that year Abbess Margaret Vernon and her eleven nuns were driven forth by order of the king. It is worth noting that the deed of surrender, which is preserved in the Record Office, is unsigned by a single one of those consecrated women, although the seal of the community is affixed, by whom it is impossible to say. A list also exists of the pensions given the expelled nuns for their support.

Malling Abbey suffered the same fate as the other noble old foundations, passing from one secular proprietor to another until in 1892 it was presented by one Miss Boyd to the Anglican Benedictine Sisters, then residing at Twickenham. They lovingly restored it, as their poor means permitted, and occupied it for nearly a score of years until growing numbers made larger quarters imperative, when the community moved to its present home at Milford Haven.

The former Reverend Mother, who presided as superior for a long term of years, but who died some time before the society entered the Church, was a holy and able woman. She was senior to all but two or three Anglican religious, having been a contemporary of Dr. Pusey and Miss Sellon.

Not the least of the remarkable circumstances connected with the Malling-Milford Haven community is the fact that the Miss Boyd who bought the abbey and gave it to the nuns herself became a Catholic.

The attempt at the Religious Life in the Anglican Church rises or falls with the claims of the Oxford Movement. It is a logical outgrowth of that movement, and a knowledge of its various phases is requisite to any proper understanding of the place that advanced Anglican teaching has held in the religious history of the past seventy-five years or of the mighty forces working toward Catholic Unity that it has set in motion. It is obviously impossible for Catholics to regard the premises upon which its conclusions are based as other than false, but in the interests of charity and unity let us not wave it aside

as if it were merely of academic importance. The writer may be pardoned if he concludes by quoting from an article written some months ago and bearing upon the same subject: [8] "It is always a source of deep pain to me to hear those who are entirely ignorant of the spirit that animated the Oxford Movement or of the literature in which its tenets have found expression, speak slightingly or superficially of it, as if it aimed at nothing more than a consciously cheap imitation of Catholicism. No matter how widely we may differ from such a system we can ill afford, in the interests of that ultimate unity for which we daily pray, to underestimate the importance of a cause which has enlisted the intellects of men like Pusey and Liddon and Waggett, or aroused burning zeal for souls in a Lowder or a Dolling. In the face of it all we cannot be thoughtless. I was once riding in a train, northward bound along the east bank of the Hudson River. My traveling companion was a convert priest. Presently we came opposite the spot where the Anglican Holy Cross House stands on its lofty terrace, lifting its gables heavenward. 'Ah,' said the priest softly, as he gazed at the cloisters on the other side of the stream, 'they are good and holy men over there. What could they not do if they were in the Catholic Church!' The words lingered in my memory, and I have often thought since then that in their tender regard for things once held sacred, and in their present appreciation of things once unvalued, because unknown, they crystallized a sentiment it were well for all of us to entertain."

JAMES LOOMIS.

CLERICAL CHARACTERS IN SHAKESPEARE.

IN our first essay [1] we devoted ourselves to some consideration with those historical dramas from which Marlborough is said to have derived his principal acquaintance with English history. We found Shakespeare followed the chroniclers Hall and Holinshed faithfully in many particulars, even almost verbatim in the speeches of *Richard II* and *Henry VIII.* We found him strangely free from that decided bias

[8] *The New World*, 27 August, 1915.

[1] THE ECCLESIASTICAL REVIEW, July, 1916, pp. 48-64.

which marks the old plays *The History of Thomas Lord Cromwell* and *Sir Thomas More*. Where he altered actual facts or chronology it was for purposes of theatric forcefulness, not to sustain any thesis or to please this or that section of the groundlings.

Coleridge has declared that "the transitional link between the epic poem and the drama is the historic drama". Shakespeare translated the formless type of the early chronicle play into a powerful Marlowesque *Richard III* and an exalted and heroic *Henry V*. And when he had broken free from epic chronology, when he had mastered the historical drama until in his hands its epic qualities were lost and its dramatic appeal was predominant, he passed out of this field and in the full strength of his maturity produced such works as *Hamlet, Lear,* and *Macbeth,* whose appeal shall never die.

It might be possible to divide the works of Shakespeare into three groups: (a) the historical plays, (b) the dramas which pretend only to fiction, (c) those which might be entitled historical fiction. This third group, represented for example by *Macbeth, Julius Caesar,* and *Lear,* consists of plots which, however much they owed to Plutarch or Holinshed, are so transfigured by the genius who prepared them for the stage that sources are forgotten and the dramatist is remembered. So great liberties did Shakespeare take with the materials handed down to him and so magnificently did he employ his art that these cannot be called chronicle plays, ought not to be considered as betwixt and between, but must be ranked as works where a master genius gives imagination full play. They are no more dependent upon original sources than *The Winter's Tale* is upon Robert Greene, or *Measure for Measure* upon the Italian Cinthio. It has seemed desirable therefore to put all these remaining dramas, which were not among the ten history plays discussed in our first essay, into a single large final group whose chief source was, by and large, in the imaginative mind of Shakespeare.

He lived in the expanding age of Elizabeth, a time of change and growth in matters material and spiritual. The explorers and the Merchant Adventurers were sailing far with an almost lyric enthusiasm, over oceans on whose water was even then being written the dramatic epic of British empire.

Poets, philosophers, and playwrights sought pastures new and seas as yet uncharted. It was the time of adventure and of travel. No mere verbal bombast but a real yearning to know the unknown and to accomplish the impossible drew these men forth.

> Some, to the wars, to try their fortunes there;
> Some, to discover islands far away;
> Some, to the studious universities.

This was the spirit which sent Valentine

> To see the wonders of the world abroad,[2]

and put on the lips of Benedick the lines which to us seem boastful but in those days were usual.

> Will your grace command me any service to the world's end? I will go on the slightest errand now to the Antipodes that you can devise to send me on; I will fetch you a toothpicker now from the furthest inch of Asia, bring you the length of Prester John's foot, fetch you a hair off the great Cham's beard, do you any embassage to the Pigmies.[3]

They believed that "home-keeping youths have ever homely wits" and when their fervent imaginations wandered into the great places of the spirit, the cargo they brought home again was as rich and inspiring as the ivory of Africa, the gold of India, the silks of Cipango, and the perfumes of Arabia. It was a boundless age, boundless in thought, word, and deed.

In the face of such vastness some apology must be made for conducting a detailed study of some one phase of such greatness. That is the method of all scholarship. The dilettante is sometimes interesting but rarely sound. The specialist like Professor Wallace spends many years among the legal documents of the Public Record Office and at last discovers a hidden fact which may make a world of difference. Another careful scholar finds a contemporary allusion tucked into an odd line and so gives a new basis for determining the date of a given play. Another reads a forgotten book and indicates a hitherto unknown source for one of the plots. Thus it goes, and an army of gentle scholars write many volumes to

[2] *Two Gentlemen of Verona*, Act I, Scene I.
[3] *Much Ado about Nothing*, Act II, Scene I.

elucidate a few plays, but in the end their combined labors have given a new insight and added a new touch to a rough painting, slowly and carefully transforming an outline sketch into a full portrait. A. Mézières [4] has studied the historical dramas throwing the characters into groups—the women, the children, the people, the lords, the prelates, the kings. So any specialist is justified in expressing his opinions on his special part of Shakespeare, provided always he is well acquainted with the other broad facts and is not intolerant toward the generalizations of other specialists on their special points. For instance, no one quarrels with William Burgess [5] for commenting on the Biblical characters in Shakespeare, but all sane men must quarrel with him for attempting a religious interpretation and exaltation of the sonnets which Sir Sidney Lee has shown to be amorous convention and literature.

So when we come to write of certain religious elements in his works we must bear in mind the lesson of *The Merchant of Venice,* that prejudice based on religious reasons is usually unreasonable. We should not quarrel but should do our work of scrutiny and formulate our judgments with the greatest detachment possible. We would not have men smile at our scholars and remark, in the words of Vergil,

tantaene animis coelestibus irae.

One thing at least is certain, though the rest may not all be lies. As Charles Cowden Clarke so justly said, "He has, in short, never fostered the wicked, or pandered to the Pharisee and self-worshipper; his all abounding charity is in itself a rebuke to the 'too-seeming holy', who *talk* of grace, yet shut the gates of mercy upon the weak and the frail." It was far from his purpose, as from ours, to change dramatic conflict into religious quarrel.

One of Shakespeare's earliest plays, *The Two Gentlemen of Verona,* with its scene laid in Catholic Italy, comes within the field of our investigation on account of the religious paraphernalia continually introduced, and four plays of what is called his "third period", *Hamlet, Romeo and Juliet, Measure for Measure,* and *Much Ado About Nothing,* the first for

[4] *Shakespeare, ses œuvres et ses critiques.*

[5] *The Bible in Shakespeare,* New York, 1903.

many reasons, the others on account of the prominence given to monastic characters whom he has hailed forth from their cloisters to bring "a man of comfort" onto the distressed stage. Of these monks from the various undesignated orders, Schlegel has said: "It is deserving of remark, that Shakespeare, amidst the rancor of religious parties, takes a delight in painting the condition of a monk, and always represents his influence as beneficial. We find in him none of the black and knavish monks, which an enthusiasm for Protestantism, rather than poetical inspiration, has suggested to some of our modern poets. Shakespeare merely gives his monks an inclination to busy themselves in the affairs of others, after renouncing the world for themselves. . . . Such are the parts acted by the monk in *Romeo and Juliet,* and another in *Much Ado About Nothing,* and even by the duke,[6] whom, contrary to the well-known proverb, the cowl seems really to make a monk."

When Shakespeare wrote, it was many years since the dissolution of the monasteries and the break with Rome; but, as every reader of *Come Rack! Come Rope!* knows, there were many Catholics and much Catholic sentiment in England at the time. We are not surprised then to find things and facts pertinent to the Catholic religion in his plays. "The boyhood of Shakespeare was passed in a country town where the practices of the Catholic Church had not been wholly eradicated." His mother lived and died a Catholic. His father was summoned as a recusant for not attending the Sunday services of the Anglicans. Warwickshire was distinctly out of sympathy with the new establishment of Edward and Elizabeth. Heine has pointed out that it was not till later that the Puritans succeeded in plucking away flower by flower, and utterly rooting up the religion of the past, that popular faith of the Middle Ages which yet existed with all its magic in men's hearts, and held its own in manners, customs, and views.

In the plays of Shakespeare we have passing notices of these. "Proteus, in the first scene,[7] says,

I will be thy beadsman, Valentine.

[6] In *Measure for Measure.*

[7] *The Two Gentlemen of Verona,* Act I, Scene I.

Shakespeare had, doubtless, seen the rosary still worn, and the 'beads bidden', perhaps even in his own house. Julia compares the strength of her affection to the unwearied steps of 'the true-devoted pilgrim'.[8] Shakespeare had, perhaps, heard the tale of some ancient denizen of a ruined abbey who had made the pilgrimage to the shrine of Our Lady of Loreto, or had even visited the sacred tomb at Jerusalem. Thurio and Porteus are to meet at 'St. Gregory's well'. This is the only instance in Shakespeare in which a holy well is mentioned; but how often must he have seen the country people, in the early summer morning or after their daily labor, resorting to the fountain which had been hallowed from the Saxon times as under the guardian influence of some venerated saint!"[9] The Sacrament of Penance is mentioned as well as the idea behind it.

> Who by repentance is not satisfied
> Is nor of heaven nor earth.[10]

A confessor is provided for condemned Claudio in *Measure for Measure*. Silvia and Juliet are alike in that each elope when going to usual confession.[11]

Why exactly it was necessary to introduce into the plot of the *Menaechini* of Plautus or the *Didymi* of Menander, with the scene Asia Minor and the audience Londonese, the priory in the last act of the *Comedy of Errors*, why Antipholus of Syracuse can run nowhere else but to sanctuary, why the quiet firmness and calm of the Lady Abbess was essential to

[8] Act II, Scene VII. Knight says: "The comparison which Julia makes between the ardor of her passion and the enthusiasm of the pilgrim is exceedingly beautiful. When travelling was a business of considerable danger and personal suffering, the pilgrim who was not weary 'to traverse kingdoms with his feeble steps', to encounter the perils of a journey to Rome, or Loreto, or Compostella, or Jerusalem, was a person to be looked upon as thoroughly in earnest. In the time of Shakespeare the pilgrimages to the tomb of St. Thomas à Becket, at Canterbury, which Chaucer has rendered immortal, were discontinued; and few, perhaps, undertook the sea voyage to Jerusalem. But the pilgrimage to the shrine of St. James, or St. Jago, the patron saint of Spain, at Compostella, was undertaken by all classes of Catholics. The House of Our Lady at Loreto was, however, the great object of the devotee's vows; and, at particular seasons, there were not fewer than two hundred thousand pilgrims visiting it at once."

[9] From Knight's *Pictorial Shakespeare*.

[10] *Two Gentlemen of Verona*, Act V, Scene IV.

[11] *Measure for Measure*, Act II, Scene I; *Two Gentlemen of Verona*, Act IV, Scene III; *Romeo and Juliet*, Act II, Scene VI.

the resolution of the plot—why all these points of dramatic construction were absolutely necessary it is not ours to know. Suffice the facts to record more Catholic elements in Shakespearean drama. Many times in the plays there are references to these matters, chance allusions which would certainly never have been introduced by a fervent Protestant or by a playwright who thought his audience fervently Protestant. Here follows a partial list of those not already mentioned, then we may pass on to broader matters of interpretation and imagination:

Friar Lawrence . . .
. . . in penance wand'ring through the forest.
(*Two Gentlemen of Verona*—V, ii.)

We'll have flesh for holidays, fish for fasting-days.
(*Pericles*—II, i.)

His kissing is as full of sanctity as the touch of holy bread.
(*As You Like It*—III, iv.)

St. Nicholas, be thy speed [the patron saint of scholars and clerks].
(*Two Gentlemen of Verona*—III, i.)

Have you prayed tonight, Desdemona? . . .
I would not kill thy unprepared spirit.
(*Othello*—V, ii.)

He should the bearers put to sudden death,
Not shriving-time allow'd. (*Hamlet*—V, ii.)

There is a monastery two miles off.
(*Merchant of Venice*—III, iv.)

She [Portia] doth stray about
By holy crosses, where she kneels and prays.
(*Merchant of Venice*—V, i.)

Good morrow, father.
Benedicite!
(*Romeo and Juliet*—II, iii.)

O, for my beads! I cross me for a sinner.
(*Comedy of Errors*—II, ii.)

The most noteworthy characteristic about these allusions is the fact that they are all unnecessary. No principle of dramaturgy demands these words, and yet they are there. No convention or tendency of contemporary stagecraft would give

warrant for them as usual theatric figures or phrases. Shakespeare's rustic characters used mostly the conventional dialect of stage rustics, the southwestern forms, not those current in the poet's native Warwickshire, yet there is no similar thing to be said of his religious characterizations or pious language. Shakespeare was simply trying hard to give a true Italian flavor to the narrative wine he was putting into British dramatic bottles. Yet in none of his plays where the scene is in Milan, Verona, or Messina, does he catch the very spirit of the country so well as in *The Merchant of Venice*, where the religious trappings of a formal, and hints of a subtle, nature are least in evidence. So that it may be possible to venture that these elements were inserted, not to gain local Italian color, but simply, in an almost unconscious and unnecessary way. This would mean more. It would mean that Shakespeare was drawing on his native Warwickshire for little exclamations and sentences, reminiscent of things he had known about him as well as he knew that bank where the wild thyme grows.

There are two or three minor prelates, curates or what-not, which demand out attention for a moment or so. They are all of English stock and spring of English tradition, without attempt at localization in conformity with the narrative. Sir Nathaniel, "the very quintessence of conceit and complacency", in *Love's Labor's Lost,* is presumably attached to the court of Ferdinand of Navarre. Sir Hugh Evans, the peppery Welsh parson copied after Fluellen, is a contemporary of Falstaff and therefore of Henry V. But there is nothing Catholic about them. Sir Nathaniel is obviously a satire on the spouting young churchmen of Elizabeth's day, and Sir Hugh comes post-haste out of Windsor with those merry wives, Mistress Page and Mistress Ford, too fresh and flippant to have traveled across even a half a century. It is not possible to push the chronology too hard and to claim them as Catholics, better let them remain as anachronisms. And very amusing anachronisms they are, created for the sake of humor. Sir Hugh leads in pinching Falstaff at the revels round Herne's oak to make him roar, and Sir Nathaniel by his fantastic display of doltish erudition makes his hearers roar—

with laughter. When to these are joined Sir Topas as the clown enacts him in *Twelfth Night* to make Malvolio groan, the temptation is very great to think of these three, Nathaniel, Hugh, and Topas, as representative of the three divisions of the English Church; attitudes, latitudes, and platitudes.

Nor are these Anglican curates, or the representations of them, the only religious persons handled ungently by the pen of Shakespeare. Petruchio starts to sing:

> It was the friar of orders grey,
> As he walked on his way—[12]

and no one knows what his loose tongue might have uttered, had the chance rogue not pulled awry in plucking off his master's boots and interrupted the song. Not even the version in Percy's *Reliques* can tell us, for Petruchio was by repute an unconventional and irresponsible and irreverent chap. His conduct at the marriage is enough to stop us from indiscreetly inquiring too much:

> When the priest
> Should ask, if Katherine should be his wife,
> 'Aye, by gogs-wouns,' quoth he, and swore so loud,
> That, all amaz'd, the priest let fall the book;
> And, as he stoop'd again to take it up,
> The mad-brain'd bridegroom took him such a cuff
> That down fell priest and book, and book and priest.[13]

Yet though this can be said to be written entirely in character, to bring out the extreme activity of Petruchio in his attempts to tame the shrew, the same cannot be said of the following:

> I know thou art religious
> And hast a thing within thee called conscience,
> With twenty popish tricks and ceremonies
> Which I have seen thee careful to observe,
> Therefore I urge thy oath; for that I know
> An idiot holds his bauble for a god
> And keeps the oath which by that god he swears,
> To that I'll urge him.[14]

This is the worst thing that is found in any of the plays of Shakespeare. In the historical dramas only is the pope mentioned and then legitimately only, where history demands it.

[12] *The Taming of the Shrew*, Act IV, Scene I.
[13] *The Taming of the Shrew*, Act III, Scene II.
[14] *Titus Andronicus*, Act V, Scene I.

In no place other than in this anachronistic spot in a Roman play is there a lapse into the slurring Briticism, "popish tricks". But it so happens that this play of *Titus Andronicus* is one in which the question of disputed authorship is most engaged. Peele, Greene, Kyd, or Lodge may have written that phrase "popish tricks", a scurrility to which Shakespeare nowhere else stooped. Thus, if it cannot definitely be said that Shakespeare did not say this thing, it also cannot definitely be charged against him even though the speaker, Aaron, elsewhere shows the marks of a Shakespearean manner.

We now leave behind all the passages which might be uncomplimentary and pass on to the particular religious in the particular plays.

In *As You Like It* we find the colorless Sir Oliver Martext with his chapel in the forest[15] ready to perform the matrimonial rites, although at the end it is Hymen who does all the marriages. Yet Olympian theology and Greek mythology finally gives way to Christianity, for the happy consummation of the plot is brought about by "an old religious man" who converts Duke Frederick from his usurped throne to a life of piety.[16]

Again, in *Twelfth Night,* it is the same Sacrament of Marriage which brings a priest on the stage with Olivia to unite her with Sebastian,[17] and, though he has no lines at all on his first entrance, when he appears again to tell of what transpired "underneath that consecrated roof" of his chantry, the priest describes a marriage as worthy as it was pure:

> A contract of eternal bond of love,
> Confirm'd by mutual joinder of your hands,
> Attested by the holy close of lips,
> Strengthen'd by interchangement of your rings,
> And all the ceremony of this compact
> Seal'd in my function, by my testimony.[18]

In *Much Ado About Nothing* we have another of the famous friars of Shakespeare doing good to the world and interfering in worldly affairs to relieve the harshness of un-

[15] Act III, Scene III.
[16] Act V, Scene IV.
[17] Act IV, Scene III.
[18] Act V, Scene I.

just circumstances. When slander interrupts the wedding ceremony of Claudio and Hero with a fabricated "tale of guilt", the Friar Francis remains silent. He is at the ceremony, as he is at the double marriage performed at the close of the play, in an official and not in a personal capacity, to represent the Church and the Church only, not himself. In this respect he does not differ from other clerical characters in these plays. They perform the offices of the Church at the grave or at the marriage altar; they do their duty as it is clearly defined for them, fulfilling the dramatic need which brought the cloth upon the stage. But this does not satisfy Friar Francis. After the shameful disruption upon which the plot hinges and by which the needed suspense is gained, Friar Francis's first words are:

Have comfort, lady!

His first duty is to console. His next is to dispose and order things aright. He suggests the solution of the trouble and expresses a firm belief in Hero's innocence. There is much humanity and keen psychological insight in a priest. He seems to have no real facts on which to base his opinion, yet Friar Francis is right. Perhaps he is right because he, like Chesterton's "Father Brown", grasps the essentials in moral evidence. "I go by a man's eyes and voice, and by what subjects he chooses—and avoids. I attach a good deal of importance to vague ideas. All these things that 'aren't evidence' are what convince me. I think a moral impossibility the biggest of all impossibilities." And probably the "moral impossibility" of Hero's guilt was what urged her innocence in the eyes of the Friar who had heard her confessions since childhood. At any rate, he had the pleasure of retiring again into his rôle as officer of the Church and of celebrating her marriage.

In *Measure for Measure,* there are two more friars, Thomas and Peter, of whom Peter is silent, but Thomas has to his credit a splendid and sensible criticism addressed to the Duke Vincentio against sudden and unjust rigor in enforcing an old law which might be said to have lapsed with the passing of time. But the chief monk in this play is not a monk at all. As we have said above, the Duke Vincentio disproves the

fact that the cowl does not make the monk. He acts the part naturally, even to deception, and rivals Friar Lawrence and Friar Francis of the two more famous plays by the way he conducts himself in the interviews with Juliet and with Claudio, though in the last act just before the disclosure,[19] he seems in his arrogance once more the Duke and less the monk.

But the most appealing figure in this comedy, *Measure for Measure,* is Isabella, the novice of St. Clare in those humble robes in which Schlegel found her "a very angel of light". Shakespeare did not stint himself in her praise, "a thing enskied and sainted, an immortal spirit". Furnivall calls her "Shakespeare's first holy Christian woman", and Mrs. Jameson could not say enough in praise of "the strong undercurrent of passion and enthusiasm flowing beneath this calm and saintly self-possession, . . . the capacity for high feeling and generous and strong indignation, veiled beneath the sweet austere composure of the religious recluse."

Here in a group of comedies where the disguises, the concealed identities, the intrigues and especially the moral slackness of the later drama appear in force and seem for a time almost to corrupt the fine imagination of Shakespeare (*Measure for Measure, All's Well That Ends Well,* and *Pericles*), the atmosphere of sin and death is to a great degree balanced by the superb beauty of the heroine's character. In *Hamlet,* as all men know, there is a scant reference to a nunnery; in *A Midsummer Night's Dream* there is a passage which gives the lie to the anachronistic phrase of "love-lacking vestals and self-loving nuns"; in *Venus and Adonis,* a passage which, though delivered as a threat, is a strong and alluring tribute:

> You can endure the livery of a nun,
> For aye to be in shady cloister mew'd,
> To live a barren sister all your life,
> Chanting faint hymns to the cold, fruitless moon.
> Thrice blessed they that master so their blood,
> To undergo such maiden pilgrimages.[20]

Though the nun Francisca is allowed to speak but nine short lines in her Viennese convent and these to tell of the restrictions put upon the inhabitants, the novice compensates amply

[19] Act II, Scene III; Act III, Scene I; Act V, Scene I.
[20] *Midsummer Night's Dream,* Act I, Scene I.

by the character Shakespeare has made her display, a character resulting from her pious training as well as from her own heart of gold. Professor J. S. P. Tatlock has been at some slight pains in a footnote to ridicule those critics who complain that the Duke decides on marriage for the novice without consulting the Mother Superior,[21] but the broad firmness of her character makes such answers, if not the complaints themselves, unnecessary. "Isabella has the innate dignity which renders her 'queen o'er herself', but she has liv'd far from the world and its pomps and pleasures; she is one of a consecrated sisterhood—a novice of St. Clare. . . . Isabella is like a stately and graceful cedar, towering on some alpine cliff, unbowed and unscatched amid the storm. She gives us the impression of one who has passed under the ennobling discipline of suffering and self-denial; a melancholy charm tempers the natural vigor of her mind; her spirit seems to stand upon an eminence, and look down upon the world as if already enskied and sainted; and yet when brought in contact with that world which she inwardly despises, she shrinks back with all the timidity natural to her cloistral education. This union of natural grace and grandeur with the habits and sentiments of a recluse—of austerity of life with gentleness of manner—of inflexible moral principle with humility and even bashfulness of deportment—is delineated with the most beautiful and wonderful consistency. . . .There is a profound yet simple morality, a depth of religious feeling, a touch of melancholy, in Isabella's sentiments, and something earnest and authoritative in the manner and expression, as though they had grown up in her mind from long and deep meditation in the silence and solitude of her convent cell." [22]

The last play of Shakespeare's which we shall consider is the most important in that it illustrates the poet's religious attitude toward the broad things of life. Yet it is so well known and has so often been recited, read, presented, that there is scant need for discussion. A few suggestions concerning it will indicate the trend of this paper and of the mind of Shake-

[21] *Sewanee Review*, April, 1916, p. 142 *n.*

[22] Mrs. Jameson, *Characteristics of Women.*

speare as regards religion, for *Hamlet* is almost universally acknowledged as the ripe mature product and consummation of both the philosophic mind and the theatric art of the world's greatest dramatic writer. We have already made mention of a few minor points wherein this play of the royal Dane is in conformity with the doctrine and the ritual of Catholicism. And all the world knows the scene at the grave of Ophelia, poor, mad, drowned Ophelia, and the prominence given there to the matter of the " rites of the Church ".

But it is in a larger sense that we shall look on the worried face of Hamlet. *Hamlet* is the end, both of this essay and of the mounting genius of Shakespeare. When we have said the last word about it, we have said the last word about Shakespeare. Schlegel has said of the Prince of Denmark that after he first follows the ghost of his murdered father and holds the hilt of his sword before him as protection against the mischance of a spirit damned, that after this preliminary interview, if you will, " from expressions of religious confidence he passes over to skeptical doubts ". And some have been so mad as to call Prince Hamlet mad. As a matter of fact, the play is not like *Love's Labor's Lost* to cure the world of pride, nor like *The Merchant of Venice* to cure it of religious vindictiveness, nor like *Lear* to show how sharper than a serpent's tooth it is to have an ungrateful child, nor like *Macbeth* to indicate the evil of insinuating ambition and superstition, nor like *Othello* to deplore unwarranted jealousy, nor like *Romeo and Juliet* to show the folly of senseless feuds. As a matter of fact, it is the plain picture of a Christian soul struggling with terrible temptation, the desire to avenge combating with an abhorrence of a deed of horror. Hamlet is tormented by his conscience. Courtier, scholar, soldier, his final victory is a real defeat, for he accomplishes the act of murder. Then and not earlier would it have been time for Ophelia to say

> O, what a noble mind is here o'erthrown!

This is the tragedy of Hamlet, the tragedy resulting from a broken law. Up to the end each character has sinned save only the Prince; Rosencranz and Guildenstern were treacherous toward their friend and retribution overthrew them;

Polonius was an intriguing spy and died ingloriously like a rat; Ophelia did not understand and could not help, so guiltless she had to be set aside; Laertes stooped to villainy and died poisoned by his own sword; the Queen was unfaithful and fell by chance; the King bore the chief guilt and his overthrow was the most haunting and the most dramatic; he was "justly served". At the close, Hamlet runs his sword into the King and all the wicked plotting has combined to crush him just as his aim is accomplished. He was a Christian and did a deed of violence, so he died. His material triumph in ascending the throne is marred by his spiritual failure in dabbling in sin. The failure returns upon him and his life as well as the play is a tragedy.

Opposed to Hamlet is his friend Horatio, "more an antique Roman than a Dane", a philosopher out of the university, a skeptic, a man of book learning with little passion and much knowledge. The strong spirit of the Danish Prince uses him as a foul where Horatio should have turned the thoughts of revenge aside, or at least tried to. But all the mind could not make up for the lack of heart. Rosencranz and Guildenstern could trifle with words, but, since philosophic explanations are tortuous as well as difficult, could never cope with the simplicity of a Christian soul under temptation. Horatio had not the wit to turn aside the rising emotions and straighten out the world that then was out of joint, as Father Brown or Friar Francis might have done. Here was something primitive and not primary, elemental and not elementary. He knew not how to interpose a helpful hand. Truly,

> There are more things in heaven and earth, Horatio,
> Than are dreamt of in your philosophy.

ELBRIDGE COLBY.

SARBIEWSKI, POET AND PRIEST.

ONLY a generation ago we were of the opinion that a knowledge of the Latin language and literature is best shown by writing Latin in actual imitation of the mannerisms of Cicero and Horace. This perversion was carried over into the study of English, and young men were advised to manufacture counterfeits of Addison and Pope in all but the

thought. In our recoil from that error we are in danger of becoming mere philologists, as far as Latin is concerned.

The poems of Sarbiewski are the most striking example of the work done by the imitators. If he had written in his native Polish, he would have produced noteworthy poetry; in Latin he often comes so near winning this honor that he is worthy of consideration apart from the interests he excites as a linguist.

His name has been Latinized Sarbievius; the full name was Matthias Casimir Sarbiewski, and the English writers commonly call him Casimir after the manner of naming classic Roman authors. There have been fifty-nine editions of his poems published in various parts of Europe since the first edition came out at Cologne in 1625. Five different editions were issued in 1647 in Belgium, France, and Poland, and he was well known in England in the seventeenth century. In 1646 an English version of the odes appeared: "The Odes of Casimire. Translated by G. H. [G. Hils]. Printed for Humphrey Mofeley at the Prince's Armes in Paul's Churchyard." Two editions of the Latin text were published in England in 1684, one at London, and another at Cambridge; and in 1689 a second edition came out at Cambridge. Dr. Isaac Watts and Sir John Bowring made incomplete versions of the poems. Casimir was used as a text book at times at Oxford during the seventeenth century. The last edition of the poems was brought out in 1892 at the Jesuit college in Starawies, near Brzozon, in Galicia: this is by far the best edition and it has an excellent bibliography, but the proof-reading was badly done.

Casimir was born in Poland in 1595 near Plonsk in the village of Sarbiewo, a fief held by his father, Matthew Sarbiewski, who was one of the vast multitude of the Polish nobility. In a poem addressed to his brother Stanislaus, the Palatine of Mazowsze, Casimir speaks of a certain Sarabetes, "who long time well has slept in dust barbaric", and this old knight is thought to be an Italian founder of the Sarbiewski family. The most remarkable fact related of Casimir's ancestors is that his grandfather, after fracturing the skulls of numberless Turks and Russians, lived until he was one hundred and ten years of age.

The poet made his first studies in the Jesuit colleges at Pultusk and Wilna, and at the former place on the banks of the Narew, as he tells us in one of his lyrics [ii, 15], he wrote his first verses. He was seventeen years of age when he entered the Jesuit order, and during the two years of his noviceship (1612-1613) he had among his companions Andrew Bobola, afterward martyred for the faith by the Cossacks, and Saint Stanislaus Kostka, who was a kinsman of the poet.

In 1619, Casimir published anonymously his first poem at the College of Nobles at Kroze, where he was teaching a class corresponding to our sophomore class. The poem consists of about 400 hexameters remarkable only for the fluency of the Latin. One of the most noteworthy characters of his verse is the extraordinary facility in Latin expression it shows. He always wrote with the perfect ease and self-possession of a man that is composing in his native tongue. To obtain this command of vocabulary he tells us he had read Virgil carefully sixty times and the works of all the other Latin poets at least ten times. Horace, however, was Casimir's favorite author; and his verse is so thoroughly imbued with the mannerisms and peculiar phraseology of Horace that it is a curious example of assimilation of style, as far as such assimilation is possible.

Another cause of his freedom in writing Latin was the prevalence in Poland of that language over the vernacular in all writing, despite the efforts of the poets Rej and Kochanowski in the preceding century. The Transylvanian Stephen Bathori, who became king-consort of Anna Jagelon in 1575, had revived the use of Latin. Bathori spoke Polish imperfectly, but he knew Latin well, and he easily set the fashion for his zealous courtiers. Many preferred Latin to Polish for ordinary conversation, and it is remarkable that in the wild scenes in the Diet of 1605, when Sigismund III was insulted by Zamojski, and the king rose from his throne and grasped his sword, Zamojski even then did not fall back to Polish, but said: "Rex, ne move gladium; ne te Caium Caesarem, nos Brutos sera posteritas loquatur: sumus electores regum, destinctores tyrannorum; regna, sed ne impera." These half-barbarous nobles, who carried bows and arrows and shaved

their heads leaving only a lock on the scalp, when they went to Paris in 1573 to offer the Polish crown to Henry of Valois, spoke Latin, French, German, and Italian with a facility that was marvelous, but their social life was such that it is worth the serious consideration of those publicists who claim the influence of intellectual training is a cure for all evil.

In 1621, Chodkiewicz, to whom Casimir had inscribed his first published verses, was sent in command of 70,000 Poles to oppose a Turkish army of 300,000 men under Osman II. While the Polish expedition was marching southward Casimir wrote his ode, "O qui labantis fata Poloniae", in which the Alcaics jolt somewhat unpleasantly. In September of the same year the Turks were routed with terrible slaughter by the Polish army, and then the poet wrote a triumphal ode which has a genuine ring. Here again the Alcaics are rough, but this is almost forgotten in the natural energy of the verse. This ode [*Lyr.* iv, 4] has been paraphrased by Isaac Watts, and it is found also in Prout's *Reliques.* Watts called it *The Dacian Battle.* On this Dacian Battle Dr. Johnson based his claim for true poetic imagination for Watts, but of course the imagination belonged solely to Casimir. Watts translated and imitated many of the odes, and in the preface to his own verses published in 1709 he wrote an enthusiastic encomium of Casimir.

The broad patriotism of the martial odes is remarkable when we remember the narrow clannish spirit of the Polish nobility of his time. He repeatedly urged leaders to change their absurd social customs, but the readers admired his verses and applied the sermon to their neighbors. If his warning had been heeded Poland would not now be a mere historic name. Russia, Austria, and Prussia are blamed for the partition of Poland, but the misdeeds of the Polish nobility made the partition possible. Freedom did not shriek when Kosciusko fell, because her throat had been cut centuries before by the Poles themselves: the Poles threw away Poland as the Irish threw away Ireland, and both have spent much oratory since the event in blaming someone else. Casimir wrote five odes in which he pleaded for the redemption of Greece from Turkish rule; he was urgent in this demand two hundred years before the time of Byron.

In 1622 he went to Rome, and on the way he narrowly escaped death at the hands of German highwaymen near Bamberg. He was ordained priest in 1623 in Rome, and his verses soon won the warm friendship of Urban VIII, who himself had published a volume of Latin poems while he was Cardinal Maffeo Barberini. Urban crowned Casimir at the Capitol, made him *Poeta Laureatus*. This pope also set him and three other Jesuits the task of correcting the Breviary hymns, and it is said they left only a very few of these untouched.

After his return to Poland he taught philosophy and theology at the University of Wilna, and he was appointed dean of the theological faculty there. In 1633 Ladislaus IV made him almoner and court preacher, and Casimir became a favorite of the king as he had been of Urban VIII. After five years spent at court, much against his will, Casimir's health broke down. He was a very devout man always, and there is no sign in what I can find of his biography of any taint from the adulation showered upon him everywhere. In 1640 he persuaded the king to permit him to retire from the court, but just before he was to leave the palace Ladislaus ordered him to preach a Latin sermon. At the end of this sermon he was carried away fainting, and he died three days afterward in his forty-fifth year.

There is in his poems a singular combination of Roman stateliness and distinction with Sclavic profusion and extravagance of expression. It would be impossible to find anything like his irrepressible verbal luxuriance in the work of an Italian of that period. He is always serious, even touched with the Sclavic melancholy which resembles the Celtic. The poem *Urit me patriae decor* [*Lyr.* i, 19], written not long before his death, is an example of this tone of mind.

The beauty of my Fatherland eterne,
Star-crusted vault, alive with lambent flame,
The sheen of the tender moon, and lit lamps swung
Along the courts of gold, fire all my soul.
O whirling march of night, and cressets blent
In coiling maze of heaven's holy dance!
Fair Fatherland, ye watchfires, soft against
A twinkling sky, why gaze on me forlorn
In exile, ah! so far from star-filled peace.

Above me set the flower-white turf, above
My grave strew lilies pale by meads uplift.
Here cast I off the iron of death; a gleed
Must I from ashes still be disparate.
Slow smouldering flesh, away! My living self
Shall I bear out on shoreless upper deeps.

Casimir's blunder was that he wrote in Latin. Perfection in the use of Latin means more than mere purity of language—the writer must gaze upon the world through Roman eyes, and no modern man can do that. The spirit of Rome can not be conjured up by the imagination of a northern mind taught to look in upon itself through fifteen centuries of Christianity. Yet if he had not written in Latin he would not be known to-day; his fame rests upon the fact that he managed an almost impossible artistic medium so well. Coleridge said Casimir expressed himself classically as far as consists with the allegorizing fancy of the modern, that still striving to project the inward, contra-distinguishes itself from the seeming ease with which the poetry of the ancients reflects the world without. The Polish poet's style and diction are really classic, Coleridge thinks, in keeping with his own notion of style; Cowley's Latin poetry is barbarous because his thought is not in any sense Roman. As regards Casimir's Alcaics it is worth remembering that perfect Alcaics are very rare in Latin. The classic Statius, who lived about a hundred and twenty-five years after Horace, composed in Alcaics, *non solitis fidibus,* and he certainly did not succeed.

Here is a poem by Casimir in the Horatian mood which is often quoted:

Ad Suam Testitudinem.

Sonora buxi filia sutilis,
Pendebis alta, barbite, populo,
Dum ridet aër, et supinas
Sollicitat levis aura frondes.

Te sibilantis lenior halitus
Perflabit Euri: me juvet interim
Collum reclinasse, et virenti
Sic temere jacuisse ripa.

Ehue! serenum quae nebulae tegunt
Repente coelum! quis sonus imbrium!
Surgamus. Heu semper fugaci
Gaudia praeteritura passu. *Lyr. ii, 3.*

Another lyric, as graceful as this and very like it in spirit, is the one to the cicada:

O quae, populea summa sedens coma,
Coeli roriferis ebria lacrymis,
Et te voce, cicada,
Et mutum recreas nemus.

Post longas hiemes, dum nimium brevis
Æstas se levibus praecipitat rotis,
Festinos, age, lento
Soles excipe jurgio.

Ut se quaeque dies attulit optima,
Sic se quaeque rapit; nulla fuit satis
Unquam longa voluptas;
Longus saepius est dolor. *Lyr. iv, 23.*

The second ode in the second book of the lyrics is a favorite with the translators: Watts, Bowring, and others have put it into English:

Ad Publium Memmium.

Quae tegit canas modo bruma valles,
Sole vicinos jaculante montes
Deteget rursum. Tibi cum nivosae
Bruma senectae

In caput series cecidit pruinis,
Decidet nunquam. Cita fugit aestas,
Fugit autumnus; fugiunt propinqui
Tempora veris.

At sibi frigus, capitique cani
Semper haerebunt; neque multa nardus,
Nec parum gratum repitita dement
Serta colorem.

Una quem nobis dederat juventus,
Una te nobis rapiet senectus;
Sed potes, Publi, geminare magna
Saecula fama.

Quem sibi raptum gemuere cives,
Hic diu vixit. Sibi quisque famam
Scribat haeredem; rapiunt avarae
Caetera lunae.

He is often happy in the choice of epithets and verbs—"garrula gloria", for example; he calls the cardinals "Purpurei Patres", which is almost as good as the Italian "*Amplissimo Porporato*"; he says of too fleeting time niggard of joy, "fugiunt *avarae mensium lunae*". There is also in his verse not seldom a skilful use of imitative harmony characteristic of Virgil and Catullus, and possibly caught from them. The nineteenth poem in the second book of lyrics begins:

Vitae sollicitae me similis caprae
Quam vel nimbisoni sibilus Africi,
Vel motum subitis murmur Etesiis
Vano corripit impetu.

We find many examples, too, of figurative imagination of a high order. The poet that reproduces literally an existing model shows close observation and memory rather than imagination. Synthetic imagination composes a model by matching image with image until a satisfactory phantasm results, and this product is common in ordinary art. It is a step higher than reproductive imagination, but it frequently lacks vital unity. The greatest art employs the synthetic imagination but subserviently to the figurative and intuitive imaginations—out of three sounds it forms not a fourth sound but a star.

The figurative imagination shows the appearance of one object, illustrates it, conveys it to our understanding and imagination, by the image of another thing. The process is more than a mere use of metaphor or simile, it is a kind of indirect imaginative vision: the figure is completely infused into the thought. Shakespeare says, for example,

Not that the summer is less pleasant now
Than when her mournful hymns did hush the night,
But that wild music burthens every bough
And sweets grown common lose their dear delight.

In the second line here the nightingale is not mentioned, nor the breathless listening to her singing, nor are the flocking birds of summer in crowded choirs directly spoken of in the third line, but the sense of these singings is conveyed to us in the words "her mournful hymns did hush the night", and "wild music burthens every bough"; and these images are half the thought. Shakespeare constantly shows this kind of imagination. Old age is,

> Summer's green all girded up in sheaves,
> Borne on the bier with white and bristly beard.

Again,

> Full many a glorious morning have I seen
> Flatter the mountain-tops with sovereign eye,
> Kissing with golden face the meadows green,
> Gilding pale streams with heavenly alchemy.

Casimir [*Lyr.* i, 1] says:

> Pastor errantes comitatus hoedos
> Provocat raucas calamo cicades;
> Mugiunt colles, et anhela fessis
> Silva juvencis.

Again [*Lyr.* iv, 32],

> Et jam quietis ancora puppibus
> Littus momordit.

This last is an extremely ingenious picture.

There is a profound mysticism in certain of his lyrics, suggestive of the manner of Francis Thompson, but less poetic than Thompson's expression. He is, because of this mysticism, fond of themes suggested by Solomon's Canticle. An example of this is the poem "Ad Jesum Optimum Maximum" [*Lyr.* iv, 19], under the caption "Indica mihi quem diligit anima mea, ubi pascas, ubi cubes in meridie".

> Dicebis abiens: Sponsa vale; simul
> Vicisti liquidis nubila passibus.
> Longam ducis, Jesu,
> In desideriis moram.

Ardet jam medio summa dies polo;
Jam parcit segeti messor, et algidas
Pastor cum grege valles
Et pictas volucres petunt.

Ad te quae tacitis distinet otiis,
O Jesu, regio? Quis mihi te locus
Coecis invidet umbris,
Aut spissa nemorum coma?

Scirem quo jaceas cespite languidus!
Quis ventus gracili praeflet anhelitu!
Quis rivus tibi grato
Somnum praetereat sono.

The tenth epigram "Casta sed Foecunda", under the texts "Memores uberum tuorum", and "Ibi dabo tibi ubera mea", is an example of this mysticism, and of his frequent tendency to play upon the word in an Augustinian manner:

Velle meas, mi Sponse, canis te sugere mammae;
Sic quae sponsa fui, jam tibi mater ero.
Ipsa tuas etiam memini me sugere mammas;
Sic qui sponsus eras, tunc mihi mater eras.
Ambo iterum bibimus de mamma saepius una;
Sic soror ipsa tibi, tu mihi frater eras.
O amor! Unus amor! quos non effingis amores?
Omnibus omnis eris, si tibi nullus eris.

AUSTIN O'MALLEY.

CURIOUS CHURCH USES.

IT is not on the question of ecclesiastical customs, but of the various and curious uses to which in ancient days, one finds in antiquarian researches, the actual church building was put, that some interesting facts have lately come before us, collected by Mr. Sidney Oldall Addy, M.A., in a valuable book entitled *Church and Manor*. To it I am indebted for the details and facts found in this article.

Though, as it is truly said, churches may be as old as Christianity itself, private houses formerly served for this pur-

pose.[1] Proof is not found that churches properly so called began to be erected until the beginning of the third century. Elius Lampridius, in his life of Alexander Severus, 222-235, tells us that the emperor confirmed the Christian "in possession of a place of worship", while St. Gregory is said by his namesake of Nyssa to have built more than one church. When the persecution of Diocletian was over, churches were erected by Christians on a very magnificent scale.

Beyond the fact of their uses, whether simple or grand, as places of Christian worship, dwelling-houses were incorporated in them, as in the case of Cormac's chapel which stands on the Rock of Cashel, and the Bishop's Palace at North Elmham which is compared with it. Part of the latter dates back to the thirteenth century. In the Norwegian churches during the fourteenth and fifteenth centuries, men sat on the right and women on the left of the church; the aisles in old Norse houses were occupied on one side by men, on the other by women, having separate doors for the men and women. Rooms over the end of a church used as a bedroom are not unusual, and church towers have many interesting uses and varied peculiarities. Mr. Michael Thwaite tells us that they were frequently used as dwellings to the end of Saxon times, examples here and there being found even beyond the fourteenth century.

There is historical proof that priests and others dwelt or slept in churches. Gregory of Tours, who lived in the sixth century, says that Rigunthe and Fredegunde dwelt in churches. Erminfrid fled to the church of St. Remigius and remained there many days. Laurentius, according to Bede, in 616, ordered his bed to be laid in the church of Peter and Paul, and fell asleep there. The parish church of Eglwys Rhos in Carnarvonshire is celebrated for the death in the sixth century of the Welsh Prince Maelgwyn Gwyonedd, who had taken shelter there to avoid the yellow pestilence. Saint Patrick lived at the great church (*domnach*) of Mag Reta throughout a Sunday. A priest who was the counsellor of Count Tosti in the eleventh century, ordered a bed to be prepared for him in the church, because the adjacent inns are all

[1] Col. 4:15. "Salute the brethren who are in Laodicea, and Nymphas, and the church that is in his house."

full. In early times very little is said about eating and drinking in British churches, though sanctuary men, who could remain in church forty days, must have been provided with food.

In 1318, on the Sunday before Candlemas, according to Yorkshire annals of the fourteenth century, a deed relating to land was witnessed in the church at Felkirk near Barnsley in the presence of all the parishioners. In the same book in which this is chronicled we are told of "land surrendered at the altar by a clasped knife", and a knife is still used in the Peak of Derbyshire for "striking" or "knocking off" a bargain. Money was also paid at the altar, "as if it were a table in a court of justice". We read that early in the fourteenth century a confirmation of land at Stanton in Derbyshire was made, subject to a rent of one farthing in silver to be paid yearly in the chapel of Birchover on Michaelmas Day.

On Whit Sunday, 1580, a man who borrowed money on a mortgage, agreed to pay the sum due from him in Eyham Church, Derbyshire, between 9 a. m. and 3 p. m., and in the seventeenth century money lent to some persons by churchwardens at Pittington, Durham, was repaid in the chancel. Paying rent in a church porch was a very common practice.

Small tithes used to be paid at the altar, and Mr. Capes tells us that "in the fourteenth and fifteenth centuries milkmaids took their milk to church and left it by the altar", and we read of three men and a woman in 1762 bringing butter and cheese into the chancel of a Cornish church during divine service, thinking it would be accepted instead of tithes for cows and calves.

A curious instance of disputes being settled in church is found in Ormerod's *Cheshire*. "On the 24th of April, 1412, Sir Robert Grosvenor and his counsel read in the chapel a series of deeds relating to settlements by the Pulford family of various manors and lands. After they had been read, Sir Thomas Legh and his wife pretended a right to those estates, and it was agreed that Sir Thomas should take a solemn oath on the body of Christ in the presence of twenty-four gentlemen, or as many as he wished. Accordingly Sir Robert's chaplain celebrated Mass, consecrated the Host, and held it before the altar, whereupon Sir Thomas knelt before him

whilst the deeds were read again by Sir Robert's counsel, and swore by the Lord's body that he believed in the truth of those deeds. Thereupon the Sheriff and fifty-seven of the principal knights and gentlemen of Cheshire affirmed themselves to be witnesses of the oath, all elevating their hands toward the Host. To conclude the ceremony Sir Thomas received the Sacrament, and then he and Sir Robert kissed each other. Immediately after this Sir Robert acknowledged the rights to the estates to be vested in Sir Thomas; an instrument was then drawn up to that effect by the Notary in the presence of the clergy, and attested by the seals and signatures of fifty-eight knights and gentlemen. The oath here taken was known as a corporeal oath."

In Brand's *Popular Antiquities* we read of a curious Lincolnshire custom in Caistor church which was manifestly a proof of the due payment of the rent whereby some lands were retained. As the parishioners and the clergy stood in witness, a deputy from the parish of Broughton brought a very large gad-whip [2] to church. Coming to the North porch about the beginning of the first lesson, he proceeded to crack his whip in front of the porch door three times. With a great deal of ceremony he wrapped the stock of the whip with the thong, putting some rods of mountain-ash lengthwise on it, and binding the whole together with whipcord. On the top of the whip-stock was tied a purse containing two shillings. He next proceeded to take the whole upon his shoulder and march into the church where, standing in front of the reading-desk till the beginning of the second lesson, he then went nearer, waving the purse over the head of the clergyman; then he proceeded to kneel down on a cushion, where he stayed, with the purse suspended over the clergyman's head, until the end of the lesson. When the lesson was over he took whip and purse to the manor-house of Undon, a hamlet near at hand, where it was left; a new whip being made yearly. Certain lands in the parish of Broughton were held by the tenure of this annual custom.

In the fifteenth century the priest of Steeple Langford, a church in Wiltshire, received the rents of his lord in the

[2] Ox-whip.

church on Sunday between Matins and Mass. As early as the seventh century purchasers of goods in the market could give proof of ownership at the altar of English churches, and in the following century slaves received their freedom in the same place. There is little doubt that old English wills and legal papers for the manumission of slaves were made known and published in a room in Breamore church, Hampshire, the building being ascribed to the tenth century.

Dower used to be assigned to the betrothed wife at the church door, for which in old conveyancing books, forms of assignment are found. In the fifteenth century, before the administration of the possessions of an intestate could be granted, proclamation was made at Mass in Chesterfield church.

The Assize Court was held inside York Minster in 1238, and in 1278, in the Abbey of St. Mary in the same city, pleas were taken. Later on this was done in the Cathedral porch.

Mr. Whitelaw Reid, the American Ambassador to the Court of St. James, handed over on 17 July, 1907, to the authorities of the Southwark Cathedral the "restored chapel of St. John" as a memorial chapel to John Harvard, the founder of Harvard University.

Ordeals, or, as they were termed, judgments of God, used in early times to be regularly held in churches. They are mentioned frequently before the Norman Conquest. A law of Athelstan, 925, gives considerable particulars concerning the way these were conducted. Fire was first taken into the church, and later the accused entered with the priest. Nine feet was next measured by the prisoner from a pedestal to a given mark. He then had to carry a piece of red-hot iron for that distance; "and when the iron was hot, two men on either side came in and agreed that it was so," says Mr. Addy, "and they were followed by a number of others, who stood on both sides along the church. The priest sprinkled holy water over them all; they tasted the holy water and kissed the book and the cross. When the hallowing had begun, the fire was mended no longer and the iron lay on the hot embers until the last collect. Then it was laid on the pedestal and the accused grasped it and walked to the mark, the assembled company praying to God to declare the truth.

The hand of the accused was then sealed up, and if, when the covering was removed from the hand on the third day, it was 'foul', he was pronounced guilty; if it was clean, he was innocent." Other ordeals of a rude and barbarous nature also obtained in early ages, such as taking a stone from the bottom of a caldron of boiling water.

A trial by ordeal in a church justly renowned took place before Edward the Confessor in 1048, when his widowed mother, Queen Emma, submitted to the ordeal to prove that she was innocent of an unlawful intrigue with a bishop, and great was the crowd of people to witness it. The queen was brought to Winchester by command of her son, and prayed at the tomb of St. Swithin the night before. The king sat in judgment. When the queen had made a protestation of her innocence, nine red-hot ploughshares were placed in a row on the floor of the church and were blessed. The queen's shoes and stockings were then removed, and, throwing aside her robe and mantle, they led her to the torment, a bishop on each side conducting her, weeping as they tried to encourage her. All present following their example and crying: "Holy Swithin, Holy Swithin, help her!" The volume of sound was so great that it was likened to thunder, while the bishops who guided her feet led them over the nine ploughshares, on which she pressed with the whole weight of her body, though she neither saw the iron nor felt any heat. Her chronicler continues: "'Wherefore,' she asked the bishops, 'shall I never get what I desire? Wherefore do ye lead me out of the church, when I ought to be tried in the church?' For she was going further, not knowing that the trial was ended. To which the bishops as soon as they could speak, replied: 'See, lady, thou hast already finished; the thing is done which thou dost think of doing.' She looked back; her eyes were opened, and she understood the miracle. 'Take me to my son,' she cried, 'that he may see my feet and know that I have suffered no harm.' The bishops went back with the queen, and found the king prostrate on the earth; words failed him for misery. But when he saw the matter clearly, that most holy king fell at his mother's feet, and said: 'Mother, I have sinned against heaven and thee, and am not worthy to be called thy son.'"

In a German book printed in 1541, we read that there lived an old prophetess in a very ancient church, situated in the place where Heidelberg then stood. She was seldom seen; when her advice was sought she gave it through a window, without showing her face.

In the Statutes of the Guild of Berwick-on-Tweed, in which the election of the mayor and general government of the town are treated of, it was ordered on 21 March, 1281, that in St. Nicholas's Church no woman should buy more than one caldron of nuts, which were sold in the market for the purpose of making ale.

Bakehouses have never been known inside an English church, but in the ancient Coptic churches of Egypt there are found baker's ovens; they are also found in some old French churches. We learn that they were used for baking the Eucharistic bread. Mr. Addy tells us, writing on this subject: "In one case the north aisle is walled off from the rest of the building, divided into three apartments, and used as an outhouse for filters and various utensils; the oven is in the westernmost of these rooms. At another church the bakehouse is in a corner of the courtyard. The bread is leavened, made into round flat cakes about three inches in diameter, and stamped with crosses, like our hot cross-buns on Good Friday. Not only do these churches contain ovens, but at the church of Abu-s'Sitain in old Cairo an ancient winepress mounted in a heavy wooden frame lies under the roof of the church. In the spring of each year it is transported to another church, where wine for all the churches in the neighborhood is made in Lent. It is distributed to them in large jars, holding three to four gallons apiece, and is made in sufficient strength and quantity to last all the year round. In 1846, Tischendorf said that the ovens of these churches were 'employed in baking the sour sacramental bread, used fresh at every Mass. These loaves are round like a small cake, about the size of the hand, and not over white, they are stamped on the top with many crosses. One is eaten at the altar and the remainder are distributed amongst the community after Mass.' In the neighboring monasteries of the Sahara, ordinary household bread is baked in small round cakes. It is very unlikely that the ovens and winepresses of the Coptic churches were

originally intended for the making of the Eucharistic bread and wine alone and not for domestic use; and there is an obvious analogy between them and the common bakehouse and common brewhouse of our English churches, and since these were known as the lord's bakehouse and the lord's brewhouse, it is reasonable to infer that originally the oven and wine-press of Coptic churches were the equipments of a great house. These churches, it will be remembered, contained rooms for the priest's families, also wells or tanks, so that they can hardly be distinguished from large dwellings."

The church-house, well known in ancient days, came in time to be called the alehouse. At Morebath in 1526 it was called the church alehouse, and in 1636, the Oxford English Dictionary tells us, a feast was kept "in the church-house joyning the church", but it is not very clear whether this means, added to the church or quite close to it. Nashe wrote, in 1593, "Hath not the divell hys chappell adjoining to God's church?" In 1596, it was a common saying—"As like a church and an alehouse, God and the divell, they manie times dwell neare together"; and it has often been noticed how very frequently an old inn is annexed to the church-yard. At North Wingfield in Derbyshire, one of the inn doors opens into it; indeed it is on record that ale has been sold in the church itself.

To keep a tavern for the selling of wine even in church harks back to the fifth century. A canon ascribed by Ivo to the Synod of Tours, A. D. 461, states that "it hath been related to the holy Synod that certain priests in the churches committed to them (an abuse not to be tolerated) established taverns, and there through *caupones* sell wine and allow it to be sold, so that where divine services and the Word of God and His praise should alone be heard, there feastings and drunkenness are found."

That ale, though not actually sold in the churches, was a source of income to the churchwardens, is easily proved by the records of their accounts. Space forbids my enumerating many of these, but a few instances may be cited. At Yatton, Somerset, in 1445, they lent their brewing kettle to several people for small sums, and in the following year brewers were hired to do the brewing, the wages of two having been paid.

Ale in great quantities for the churches was usually made at Easter and Whitsuntide. In Ireland the Easter ale reverts to St. Patrick's time, and in a manuscript attributed to the eighth century. "Mass folk" on Easter Tuesday always received ale out of a pitcher. An Irish homily records the fact of St. Bridgid supplying some churches with that beverage for "Maundy Thursday and for the eight days after Easter." [3]

It is curious to note that the large halls of Roman basilicas, as well as the naves of English cathedrals and churches, were frequently used as covered markets and warehouses for merchandise, and places where banquets were held; while in Ely Cathedral "shops were in some cases permanent buildings which were let to merchants for terms of years, or even for a lifetime, the rents being accounted for in the rolls of different officers of the convent. In a plan of the Pompeian basilica we can see the places indicated where the shops and booths of merchants were very likely placed.

In some of the larger Irish churches cows were kept, and in St. Bridget's Life we read that a nun of her household "fell into sore disease and desired milk". *There did not happen to be a cow in the church* at that time, so someone filled a vessel with water for the saint, and as she blessed it, it became milk.

In early days in Ireland there were "calves of the church". In the twelfth and thirteenth centuries, cows, sheep, oxen, farm implements, and rights of common appertained to the Iceland churches, so much so that at the same period a church at Upsala possessed six cows, besides thirty-six ewes and wether sheep; and in the Life of Saint Winefride, written, it is believed, by the monk Eleutherius in 660, there is a record of eight sacrilegious persons in the village where St. Winifride lived. They stole beasts of burden, which were found tethered to the church wall in the churchyard.

The Bishop of Lincoln, Robert Grossteste, of twelfth and thirteenth century date, forbade the holding of markets in sacred buildings. But to his injunctions not much heed was paid; markets were held as in days of yore.

[3] *Three Middle Irish Homilies*, ed. Stokes, p. 67.

In *Church and Manor* Mr. Addy tells us that fairs were held in the churches themselves. A charter made in the time of Bishop Robert, who occupied the See of Wells from 1135 to 1166, forbade the holding of fairs in the church and churchyard of that city. In a charter signed by Ivo, the Dean, and others, it was declared that in the experience of not a few the uproar accustomed to be made in the church and churchyard was a disgrace and inconvenience. distressing above all to the ministrants in the church, hindering their devotions and the quietude of their prayers. In order, therefore, lest, contrary to the divine command, the house of prayer should be suffered to become a hive of business, it was declared that whosoever assembled there at three feasts, namely, the Invention of the Cross, the Feast of Calixtus, and the assembly (*celebritas*) of St. Andrew, were to transact their business in the streets of the town, and in nowise violate the church or churchyard. Dean Plumtre, in referring to the document, says that "Robert had allowed the city to hold fairs in the church", though the charter says nothing about such permission.

No objection it seems was made to weekday markets, and in a book published in the fifteenth century, the fact of markets being forbidden to be held in the church is named; but we learn that chapmen and their families sometimes used to sleep in the church or churchyard.

Before newspapers were general, sales used to be called in the churchyard from the stone on which the sundial stands, says the Rev. W. Nicholls, alluding to Ravenstonedale, Westmoreland. He adds: "James Haygarth, within the recollection of the present generation, used to call sales immediately after church service. . . . The notices were of the most miscellaneous character, from the legal document of the lord of the manor, to the sale of a mangle. The notices also came from a radius of several miles round. On these occasions the precepts for summoning the court were read."

In a church at Southampton, wool used to be stored. In 1265, the Earl of Derby concealed himself among the bags of wool in the church of Chesterfield. In the church of Bentall in Shropshire thieves entered and stole goods which belonged to Philip Benethale, the list showing how miscellaneous

was the class of things housed in the sacred building. Surprising certainly, until we learn that this same Philip appears to have kept a shop in the church, just like the shops in Ely Cathedral. Some of the articles were—16 linen cloths, 4 carpets, 2 swords, 4 bows, 1 napkin, 4 women's nightgowns, 4 robes, 4 pairs of linen garments, 2 gold rings, a silk girdle, a colored tunic.

We know that eating and drinking in church was common in early days. An Anglo-Saxon poem states that none should drink or eat carelessly in the house of God, yet the fact is stated that men keeping watch there "drank madly, played shamefully, and defiled that house with idle speeches". Yule watching at Christmas was done as late as 1750. People assembled at the kirk of Stamers, Orkney, on New Year's Day, bringing with them enough food for several days; so long as this lasted, feasting and dancing went on in the church. But in 1358 all public banqueting and drinking in church, more especially in the choir, was forbidden. The accounts of St. Lawrence, Reading, reveal a strange record of feasting in church:

Item, payed to the same Macrell for making clene of the church against the day of drinkyng in the said church ..... iiijd.
Item, payed for flesh, spyce, and bakyng of pasteys against the said drynk ..... ijs, ixd. ob.
Item, payed for ale at the same drynking ..... xviijd.

Margaret Atkinson in 1544 left directions in her will that on the Sunday after she was buried, two dozen loaves of bread, a kilderkin of ale, besides two gammons of bacon, three shoulders of mutton and two couples of rabbits, should be provided for the parish, so that rich and poor should take part in the feast spread on a table in the church.

As it was part of the duty of governing bodies of cities and villages to provide diversions and pastimes for the people, plays were very often acted in church. In 1474 the Corporation of Rye had to pay the players of Romney for having acted in the church, and in 1552 a play is recorded to have been acted in a Leicester church. In a Herefordshire church, the name of which is not given, theatrical plays in which jests and bad language were not absent, were performed in

the fourteenth century; these were formally forbidden by the bishop under pain of excommunication.

In 1617, Francis Trerse was presented at a visitation of the archdeacon of Canterbury for laying his plough harness in Monktown church. He appeared in church, and confessed that he had laid it on a wet day in the belfry. At Houghton, in Leicestershire, the town plough was laid up in the south aisle of the church in 1633.

The practice of dancing in churches is of very ancient origin, and Pope Eugenius II (824-7) forbids the practice and the singing of "disgraceful words", while in 858 the Bishop of Orleans disapproved very strongly the dancing of women on festivals in the presbytery. Père Menestrier, in *Des ballets anciens et modernes,* says: "One of the greatest itinerant ballets ever seen was that organized by the church itself in Portugal in 1698 on the occasion of the beatification of St. Ignatius Loyola. This represented the capture of Troy. It was also danced in Paris, where its first act, performed before the church of Notre-Dame de Lorette, introduced the famous horse, an enormous mass of wood, set in motion by a secret mechanism round this and that; dancers acted various episodes of the siege. Then the troupe, followed by the gigantic horse, moved on to the ancient Place St. Roch, where was the church of the Jesuits. Scenery round the Place represented the ancient city of Troy, with its towers and high walls; all of which fell down at the approach of the horse. Then the Trojans advanced among the ruins, performing a martial dance, like the Pyrrhic of Greece, surrounded by fireworks, while the flanks of the horse poured forth upon the smoking city." This was described as a lovely spectacle, and a simultaneous discharge from eighteen trees, all loaded with fireworks of the same kind, added to the splendor of the scene.

The dancing of the choir boys before the Blessed Sacrament in Seville Cathedral on the feast of Corpus Domini is too well known to need description here. It is conducted with the utmost devotion, impressing all persons, irrespective of creed, who are so happy as to witness it. "The *Seises,*" says Baron Davillier, "are generally the children of artisans or workmen. They must be under ten years of age on admission. They are easily to be recognized in the streets of Seville by

their red caps and red cloaks, adorned with red neck-bands, their black stockings and shoes with ornamental buttons. The full dress of the *Seises* is exactly the same as that worn by their predecessors in the sixteenth century. The hat, slightly conical in shape, is turned up on one side and fastened with a bow of white velvet, from which rises a tuft of blue and white feathers. The silk doublet is held together at the waist by a sash, and surmounted by a scarf, knotted on one side. A little cloak, fastened to the shoulders, falls gracefully about half-way down the leg. The most characteristic feature of the costume is the *golilla,* a sort of lace ruff, starched and pleated, which encircles the neck. Slashed trunk hose, or *calzoncillo,* blue silk stockings, and white shoes with rosettes, complete the costume, of which Doré made a sketch when he saw it at Seville."

When an Oxford undergraduate passes his Responsions, commonly called Little-go, a " testamur " is given him, which, according to a time-honored form, certifies that he has answered the Masters of the Schools " in the parise ", or porch, this being the porch of the church of St. Mary. This plan of teaching in the church porch descends to us from the Romans, who held their elementary schools in the veranda, which in part was open to the street, the school-room being called *pergula, taberna,* or *porticus.* But this school teaching was not in England always held in the porch, for a twelfth-century monk of Durham tells us that at a place near Berwick there was an ancient church in which, according to old custom, boys studied, being attracted to it by a love of learning, or else driven to it by fear of an irate schoolmaster, or dread of the rod.

The school of the monastery at Canterbury was held in the north porch of the Cathedral. School was kept in the school of Cartmel, Lancashire, in 1624. In 1676, the governing body of this place, known as the Twenty-four, ordered that no scrivener should for the future teach any of their scholars to write in the church.

It was in the twelfth century that the Bishop of Bath and Glastonbury gave over the church of Pilton to the Canons of Wells, with the condition that on his anniversary a hundred poor persons were to be fed in the sacred building. In ac-

cordance with a charitable gift made in 1527, the poor received every Good Friday penny doles in the collegiate church of Manchester.

The writer of *Church and Manor* has reason to believe that certain criminals were flayed and their skin fastened to the church door. He says: "The laws of Henry II provide that if a man killed his lord, he was by no means to be redeemed, but scalped or flayed." In 1789, Sir Harry Englefield laid before the Society of Antiquaries a plate of iron taken from the door of Hadstock church, Essex, with a portion of skin, considered to be human, found under the iron. A tradition concerning the skin on this door has been recorded by Morant in his *History of Essex* in 1768, with a statement that a similar tradition had been preserved at Copford in the same county. Traditions to the like effect have been found in other parts of England."

The church door has strange associations. There, little infants were exposed, and unless rescued by the charitable, died a lingering death. Slaves used to be bought at the church door, and one of King Alfred's laws states that in special circumstances the lord might bring his *theow* or slave to the temple door, boring his ear through with an awl, marking him thus as a sign of his being his slave for ever afterward.

Ecclesiastical authority has interposed from time to time to put down all that militates against the respect due to the house of God. Nevertheless, we learn that, though unnecessary talking, the sale of pious objects, begging, etc., have often been severely prohibited, certain reunions which are not of a distinctly religious kind are yet permitted to take place in the church.

Before the Norman Conquest, the bishop's duty, as an officer of State, was to take every precaution against impostures by unjust or faulty weights and measures; to that end he was made the "guardian of standards". It was he who had to direct the standardization of every town measure, and every balance for weighing, which all had to be perfectly exact.

In the register of Archbishop Giffard it is recorded that "the scrift or confessor here appears in the light of a public officer who had charge of the standards. In 1275 the Archbishop

of York informed the governing body of Beverley that he had appointed three inspectors of weights and measures in that town, in order that these might accord with the royal measures. The measures included the assize and price of bread, wine, and ale, and also bushels, gallons, ells, and weights. In the Côtes-du-Nord at a place called Brelevenez, a holy water stoop is found which used to be a standard bushel of the thirteenth and fifteenth century, the inscription in Gothic capitals being: "*Haec est mensura bladi nunquam peritura*—this is the corn measure which is never to perish."

L. E. DOBRÉE.

Plymouth, England.

Analecta.

SACRA CONGREGATIO RITUUM.

Dubia de Festo Dedicationis Ecclesiae.

Rmus Dnus Iulius Mauritius Abbet, episcopus Sedunensis, Sacrae Rituum Congregationi humiliter exposuit quae sequuntur:

I. Debetne affigi festum Dedicationis ipsi diei mensis, qua Ecclesia consecrata fuit, si haec dies est nota, celebrata solemnitate externa eadem die Dominica, qua antea?

II. Debetne festum Dedicationis ita alicui diei mensis affigi, ut Dominica sequens sit eadem Dominica, qua celebratum fuerat festum Dedicationis tempore elapso?

III. Debetne solemnitas externa Dedicationis Ecclesiae Cathedralis in tota Dioecesi celebrari, vel tantum in urbe Episcopali?

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, praepositis quaestionibus ita respondendum censuit:

Ad I. *Affirmative* quoad Festum cum Officio et Missa. Posse et non teneri quoad solemnitatem externam.

Ad II. *Affirmative,* si non innotescat dies consecrationis, aut agatur de Festo Dedicationis Ecclesiarum consecratarum, una eadem die celebrando.

III. Posse et nullibi teneri, iuxta Decretum S. R. C. diei 28 octobris 1913, tit. I, n. 2.

Atque ita rescripsit et declaravit. Die 5 maii 1916.

✠ A. CARD. EP. PORTUEN. ET S. RUFINAE, *S. R. C. Pro-Praefectus.*

SUPREMA SACRA CONGREGATIO S. OFFICII.

SOLVITUR DUBIUM DE SS. NUMISMATIBUS LOCO SCAPULARIUM BENEDICENDIS.

Proposito dubio, quod sequitur, a Rmo Procuratore Generali Ordinis Fratrum Minorum Capuccinorum: "Utrum sicut sufficit primum scapulare (v. g. B. Mariae V. de Monte Carmelo), quod in adscriptionis actu induitur, benedicere, quin deinde alia eiusdem generis scapularia nova benedictione egeant pro eadem persona, ita etiam sufficiat primum numisma benedicere, quin alia numismata, quae primo deperdito vel usu detrito assumuntur, nova benedictione muniantur, vel utrum numisma toties sit benedicendum quoties, primo deperdito vel usu detrito, novum sufficitur?".

Emi Patres Cardinales Generales, Inquisitores, in Congregatione habita feria IV, die 10 maii anni 1916, responderunt: "*Negative* ad primam partem; *Affirmative* ad secundam".

Quam dubii resolutionem SSmus D. N. D. Benedictus div. prov. Papa XV, in audientia R. P. D. Adsessori S. Officii impertita feria V, die 11 maii eiusdem anni, benigne approbavit.

Contrariis non obstantibus quibuscumque.

R. CARD. MERRY DEL VAL, *Secretarius.*

L. * S.

✠ DONATUS, ARCHIEP. EPHESIN., *Adsessor S. O.*

SACRA CONGREGATIO INDICIS.

DECRETUM: FERIA II, DIE 5 IUNII 1916.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Benedicto Papa XV Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 5 iunii 1916, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

L. SALVATORELLI ed E. HÜHN, *La Bibbia.* Introduzione all' antico e al nuovo Testamento (L'Indagine moderna, vol. XIX). Milano, ecc., Remo Sandron, s. a.

P. JUAN DE GUERNICA, *La Perla de la Habana.* Sor Maria Ana de Jesús Castro, Religiosa Capuchina del Convento de Plasencia. Zaragoza, 1914, 2 vol. in 12°.

LUDOVICO KELLER, *Le basi spirituali della massoneria e la vita publica.* Todi, 1915.

Rivista di scienza delle religioni. Roma, Tipografia del Senato, 1916 (*Decr. S. Off. 12 apr. 1916*).

DR. HENRI MARIAVÉ, *La leçon de l'hôpital Notre-Dame d'Ypres. Exégèse du secret de la Salette,* Tome I, Paris, 1916; tome II, Appendices, Montepellier, 1915 (*Decr. S. Off. 12 apr. 1916*).

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

SECRETARIA STATUS.

QUINAM NUNCUPANDI SINT INTERNUNTII, QUINAM DELEGATI APOSTOLICI DECERNITUR.

Ex Audientia SSmi die 8 maii 1916.

SS. D. N. Benedictus Divina Providentia Papa XV, Secum animo reputans, quantopere deceat rectius aptiusque ordinari nomina, quibus ad hunc diem, pro sua ipsorum dignitate, appellari consueverunt quotquot Romani Pontificis personam in exteris regionibus gererent, itemque aliqua honoris accessione eos ornari qui, etsi titulum gradumque Nuntiorum Apostolicorum non obtinent, legatione tamen stabili apud exteros rerum publicarum gubernatores funguntur, referente me infrascripto Cardinali a Secretis Status, decernere dignatus est, ut hi omnes, in posterum, *Internuntii Apostolici* nuncupentur, et *Delegati Apostolici* ii dumtaxat dicantur qui, licet personam Pontificis sustineant, charactere tamen diplomatico, quem vocant, omnino carent.

Contrariis quibuslibet minime obstantibus.

Datum Romae, die, mense et anno praedictis.

P. CARD. GASPARRI, *a Secretis Status.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES answers three questions concerning the feast of the dedication of a church.

S. CONGREGATION OF THE OFFICE solves a doubt about the blessing of scapular medals.

S. CONGREGATION OF INDEX issues a decree proscribing five recent publications.

SECRETARIATE OF STATE defines the difference between Apostolic Internuncios and Apostolic Delegates.

PREACHING IN THE WASTE PLACES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Much has been written lately about the wave of prejudice and religious bigotry that is now and has been for some time past sweeping this country. Its causes have been investigated, notably by the Knights of Columbus, many remedies suggested, and some means for the application of these remedies planned.

Ignorance of the Catholic Church, her teaching, and her practices is admittedly a cause or at least a condition necessary for the rise and growth of this intolerance, and this ignorance must as far as possible be removed before a basis for solid and lasting peace is laid. There are indeed many who believe the wildest and most extravagant things about the Church—for example, that every sin has its price in the confessional. I met a person of this belief lately—and still not an intolerant one. Tolerance of this kind is hard to understand and evidently is a most insecure foundation for permanent peace, and the Church can not be satisfied with any state of affairs built upon such dangerous misinformation.

In this educational campaign the lay apostolate, the apostolate of the press, and the work of the clergy are the great weapons at our command. It is by these means, using them all together and in coöperation with each other, that she hopes

to make herself and her doctrines better known and consequently better loved.

What of the diocesan clergy in this matter, and especially what of those members of the body scattered in the smaller places, without parish school to care for, and on whose hands time frequently hangs so very heavily?

These men are the flower of the diocesan clergy, not yet its mature fruit, men from thirty to forty or forty-five years of age, in the prime of their physical and intellectual vigor. They are just released from the condition of assistant and for the first time in their lives thrown on their own resources. They find the work of the week, except on rare occasions, condensed into a day or two; and with many how to spend profitably the remaining days is the great problem. A taste for reading and study for its own sake is by no means universal, nor are the means of gratifying it always at hand. Food and wherewith to be clothed sometimes consume the available revenue. Many an envious glance is cast back to years when it was difficult to find time for all that had to be done, and many there are who resign themselves to a mere test of endurance, till better days come with promotion. If work has killed its thousands among the diocesan clergy, the weariness that comes from lack of work has killed its tens of thousands. Perhaps our seminaries would do well to prepare against this time which for many of their graduates must inevitably come. The time-honored bromide of writing for publication has not worked out very satisfactorily. The number of unread books is proverbial and most priests are beginning to feel that it is not always safe to endorse every publication that has "Catholic" in its title and "Rev." in the editorial chair. This great section of the diocesan clergy is perhaps the most powerful weapon the Church has in its campaign against ignorance, once we find a means of making full use of it. The cry is continually raised that we need more priests, and that is a pressing need for the confessional and the Sunday Mass; but there is a great body of our clergy who can truly be said to be rusting rather than wearing out.

These men are eminently fitted for work among non-Catholics. Their ordination is a guarantee that they have the necessary knowledge and a divine commission to spread that

knowledge. The years they have spent in the priesthood have given them sufficient practice in public speaking to enable them to deliver their message in a becoming manner. Their lives are spent among the people whom they address, hence they can always speak to the point, and no body of men will work for less remuneration than the diocesan clergy.

In many of our smaller communities the priest is the best educated man, and is so regarded by all, Catholics and non-Catholics. They all listen to what he has to say, and will come to the church to hear him once they can be convinced that they are welcome. Neither great learning nor great eloquence is required in placing before them what the Church does and does not teach. Many of our young priests are unnecessarily timid in this regard. Dealing with persons who are densely ignorant of the truths of our faith, the danger is rather of speaking too learnedly than too simply. As in dealing with children, we are apt to take too much for granted, and speak over the heads of the audience. Not only is there ignorance of Catholic doctrine and practice but also of the most common religious terms; sometimes even there has been very little common school education.

Some time ago on Easter Sunday an engineer and fireman on a freight train asked every man they happened to meet at every stop for nearly a hundred miles what was the meaning of Easter, and the best answer was that " it has something to do with the death of Christ ".

Preaching for such can not be too simple; it is merely stating and explaining what the Church does believe and clearing away so many false opinions from the minds of the hearers. Usually the priest has the respect of the people among whom he lives, for his learning, his conduct, his character. There is this great difference between our careless Catholics and even the most prejudiced non-Catholics—for the bad Catholic the good priest is never in his parish, and for the non-Catholic the priest with whom he is acquainted is all right, and if all others were equally good there would be no fight against the Church. To persuade the latter that the priest he knows and the Catholics he knows are but fair samples of the priests and Catholic people the world over is to win a friend for the Church.

Who can do this better than the priest whose life he knows and whose character he respects? A stranger may indeed be more eloquent and learned, but he is more or less under suspicion. He comes for a purpose, to throw dust in the eyes of the unwary; he has no permanent or personal interest in those to whom he is speaking, perhaps no real understanding or sympathy with their needs. Who has not heard the great sermon that thrilled the big city congregation fall flat in a little country church?

No man knows better the conditions of the needs of these poor country people than he who lives among them, and consequently no one can preach more successfully to them.

Outside the confessional, nowhere else is it so necessary to keep continually in mind the needs of those addressed. The problems of one community are not the problems of any other. The speaker who would deal successfully with them must understand, know and deal directly with each community's special problems.

Bigotry is a monster of many heads and hues. Local conditions always have their influence upon it—the traditions of the community, the leaders they have followed, the stripe of strolling anti-Catholic lecturers who may have visited it, the conduct and character of the Catholics who have lived there, scandals in the sanctuary itself, and many other like circumstances must be taken into account by him who would combat it.

From daily contact the diocesan priest gets fully acquainted with these conditions. Friend and enemy contribute to his enlightenment; he has a knowledge that no stranger can acquire in a brief visit; he can combat them more effectively than any outsider.

Nor is this a matter which demands the expenditure of large sums of money. The country pastor working in his own neighborhood or diocese, drawing his salary or as much as he can collect of it from his own parish, is satisfied with very little remuneration for such work—enough for a vacation at the end of the year, some money for books and magazines that he is always in need of; a very little looks large to one whose total yearly revenue is frequently a great deal less than a thousand dollars. Indeed a few Missions or Forty Hours'

Devotion in the more prosperous parishes at usual rates would enable many a struggling country pastor to do at least an equal amount of small mission work with no cost to any one.

What should this work consist of? Missions to Catholics and non-Catholics and sometimes special single lectures.

To speak of missions to Catholics and non-Catholics is somewhat misleading, if it be taken that those outside the Church have no interest in the old-time Catholic mission or that Catholics are not concerned with what is commonly called a mission to non-Catholics. This terminology is rather unfortunate also, as members of Protestant churches sometimes resent the idea of their being invited to the Catholic Church. Perhaps it would often be better merely to give a thorough publicity to the subjects of the sermons or lectures, explain their purpose, and invite all who wish to come.

As for missions of either kind there is only a very short season when they can be given with satisfaction in country places. This season begins with the advent of cool weather and ends about the first or second week of December. In the winter, roads are bad; in spring every hour must be given to the preparation of the soil and the planting of the crops. Summer is, of course, too hot. To announce a mission at these times and attendance of farmers is expected, is to court failure.

This gives us another reason why the diocesan clergy should actively engage in this work. If it is left to the religious orders, "the laborers are few". The time is so short that if there were no other calls for their services, the work could not be done. Two weeks in each place would seem to be the minimum required to do much work among those outside the Church—a Catholic mission followed by a non-Catholic one, and the whole community exhorted to attend all the time. Even with thorough advertising and whatever publicity the local paper may be able to give, the attendance of non-Catholics will not be very great during the first week. Only a few of the most courageous will venture out in the beginning. A natural timidity, the fear of public opinion, sometimes the active opposition of the churches, and the general spirit of "let us alone", will keep them back. Both missions are generally needed by the Catholics, especially if the place has not

a resident pastor or has not been regularly attended. Nothing else will force the careless Catholic "to stand up and be counted" as quickly as a non-Catholic mission. Unless the spark of faith be entirely extinguished he will proclaim himself a Catholic and receive the Sacraments, when he sees the Church making so many friends among those outside its community. He who will not respond to this urging is indeed hopeless.

The work begins in those places where there is already a Catholic settlement, to be afterward continued where there is none. When many of the priests of a diocese are engaged in the work, in the poorer places several may share in the preaching, each taking an evening or two during the time of the mission. This, with its appearance of novelty, will bring out the crowd more regularly, since many will wish to hear them all, and make all the more effort to come.

The subject-matter of these sermons or lectures can not be too simple. Most of the charges against the Church circle around false ideas of its beliefs, its practices, its treatment and use of the Sacred Scriptures, and its supposed political activity. The persons who make those charges are for the most part firmly convinced of their truth. They have learned them from persons whom they had no reason to suspect of falsehood and whose authority they were bound to respect. Only a comparatively small minority is dishonest in making them. Generally they are made in good faith, and to question this good faith, as has sometimes been done, is to court disaster. The public is not naturally unfair, and we suffer more from ignorance than malice. Sometimes indeed the leaders may be dishonest. This is especially true of those who make it a profession and of those who for business or political purposes spread the calumnies against the Church. Very few such will be in the ordinary non-Catholic audience.

What the Church teaches rather than why it teaches it, what the standard of morality it lays down for its people, what the lives of its ordinary members and especially of its priests and nuns, what the extent of its charities, what its regard for the Bible, what its attitude toward civil government, must be the foundation of all instruction to non-Catholics. The "why" of all these things must come later. In the beginning the question is *what?*—not *why?*

Much of this of course will appear in the " Question Box ", but it must also be prominent in the lecture. The " Question Box ", now universally recognized as essential in all non-Catholic endeavors, must be so used as to demonstrate the honor in which the Bible is held in the Church by frequent references, and with a special view not only to the difficulty of the questioner but also the general local conditions. There are few communities so isolated as not to have some intercourse with larger communities where Catholicity flourishes. In even small places many have been to Catholic hospitals, some to Catholic schools, a few will have relatives in the Church or married into Catholic families, a Catholic or two may be prominent in business, society, or politics, and much assistance can be derived from such. They are generally glad to give what information they can; reference may be made to their experience; the doubtful advised to consult them.

The opportunity to know and the ability to use every local circumstance, together with the fact that he is known and respected, makes the country pastor the most successful missionary to the non-Catholic people of his own missions and to others similarly situated. The tact, sympathy, and understanding necessary for this work are begotten of his daily intercourse with them. In most cases the newspapers will help to scatter the good word. I have met but very few priests who have had any difficulty in securing publicity from the local papers. Of course they cannot be expected to send a reporter, nor would it be safe to trust to his endeavors if they did; but they will take what they get, give it due prominence, and generally the limitations of their plant and force and paper are the measure of their willingness to help. This they do perhaps not altogether out of zeal for the truth, but, and this is more important from the Catholic standpoint, because it makes good copy and is eagerly read by its subscribers. Sometimes indeed a daily issue of what is otherwise a weekly paper can be arranged, reporting in full the question box, the lectures, and filled in with much general Catholic information. This is distributed gratis and can usually be paid for by the advertisements.

Many are disappointed because this work does not bring more converts. Before we have converts we must have friends

and with God's blessing we shall have converts later on. "Ego plantavi, Apollo rigavit, Deus autem incrementum dedit," was in the beginning, and is still the division of the work of convert making and it is a great thing to have planted and watered and we must wait patiently for God to give the increase.

To break down prejudice, to show the Church in its true light, to make friends for it, is work worthy of an apostle, and work that many would wish to see the diocesan clergy more actively and more constantly engaged in. The pulpit and the lecture platform, the question box and the local press are the means at its disposal. We can not be satisfied till they are used to the fullest extent.

Then we shall have not merely a missionary band in a few dioceses, but the priests of every diocese in the United States a band of missionaries.

It is the hope of the writer that, at this season of clerical retreats, it will not be considered amiss to place these few remarks before retreat masters and others in charge, and before the diocesan priests themselves. Though much is being done by individuals along these lines, much remains to be done and much more can be accomplished by organization, diocesan, provincial, and national.

An efficient lecture bureau in every diocese, backed up by diocesan authority, could secure a mission and lecture course annually in every parish of the diocese. These diocesan organizations may be united in provincial associations for the exchange of lecturers in neighboring dioceses, and the whole cemented together in a national union with headquarters at some such centre as the Apostolic Mission House, Washington, D. C.

"How shall they call on Him, in whom they have not believed? Or how shall they believe Him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?" (Romans 10: 14.)

RUSTICUS.

DR. RYAN'S ARTICLE ON FAMILY LIMITATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the current issue of THE ECCLESIASTICAL REVIEW [1] appears an article from the scholarly pen of Dr. John Ryan of the Catholic University. It is entitled "Family Limitation". With the general trend of the article all will agree. In the main it is a faithful reflection of the Catholic position with regard to an important question. There are, however, some statements that appear to the present writer to have been written without due deliberation. These statements do not indeed seriously affect the excellence of the learned Doctor's contribution as a whole: they might be regarded as *obiter dicta*. Hence the apparent presumption of the present writer will be pardoned, he feels sure, by the readers of the REVIEW, if he ventures to criticize some of the statements in the article in question.

Dr. Ryan writes:

> It is, indeed, possible that the duty of the wife to safeguard the husband from such hazard [of incontinence] is sometimes interpreted too rigorously. When pregnancy means jeopardy to life, or grave injury to health, or even degrading destitution, the wife would seem to be justified in refusing intercourse, even though the husband is thereby subjected to the danger of unchastity. Neither his right to intercourse, nor his claim upon the charity of his wife for assistance in the struggle for chastity, would seem to impose upon her a corresponding obligation at the cost of such grave personal hardship. If the wife is justified in refusing intercourse to escape contracting a malignant venereal disease, she would seem to be equally justified in the face of the injurious consequences specified above.

Again:

> It is not impossible that conjugal duties are sometimes interpreted with excessive hardship to the wife, and excessive leniency to the husband. Perhaps the latter is occasionally treated as a supremely privileged person, a superman, who cannot reasonably be expected to practise abstinence, and whose demands must be satisfied at whatever cost to his consort. It is difficult to find any warrant for such partiality in the Christian doctrine of the marital union, its purposes, rights and obligations. After all, thousands upon thousands of men

[1] June, 1916, pp. 684 ff.

have to observe and do observe continence in unusually difficult circumstances: those whose wives are invalids, or recently deceased, or separated from them. Why should it be assumed that similar restraint is unreasonable or impossible in the case of husbands whose wives are in danger of being deprived of life, or health, or decent conditions of existence?

Dr. Ryan in these passages raises the important question as to when one of the parties is justified in refusing intercourse to his or her consort. One of his conclusions and the arguments by which he supports it would hardly be accepted by theologians generally, and his interpretation of the privileges of the wife in certain circumstances would scarcely be considered safe in practice. The learnd Doctor seems to have adverted to this, for he says: "It is, indeed, possible that the duty of the wife . . . is sometimes interpreted too rigorously". Of course, he does not make it clear whether it is the theologian or the confessor or the wife herself who interprets her duty too rigorously at times. An examination of the current teaching of Catholic theologians will show, I think, how reasonable such teaching is and will also bring out the point we have been making.

The general principle laid down by theologians is this—a husband or wife is not obliged to accede to the demand for intercourse when he or she reasonably fears that a grave loss, which is not *per se* attached to the condition of marriage, is likely to befall the party on whom the demand is made or the children already born or conceived, from the granting of intercourse. The reason on which this principle is founded is evident. Those who enter into the married state are not considered to have bound themselves to the conjugal act with so great hardship. Hence theologians say that a wife is not bound to comply with the demands of her husband if they be excessive, nor is she bound if, in the judgment of a prudent physician, her life or health is seriously endangered as a consequence of intercourse. But in this case theologians are careful to point out that a woman, who in her first confinement was in danger of death or suffered extraordinary pains, is not excused from the duty of intercourse, because experience shows that the first confinement is more difficult than subsequent ones. Accordingly we do not quarrel with Dr. Ryan

when he teaches that a wife is excused from allowing intercourse when pregnancy means jeopardly to life, or grave injury to health, or when intercourse would subject her to the danger of contracting a malignant venereal disease; for such is the teaching of Catholic moralists. It is only when he excuses the wife from her duty even at the hazard of her husband's chastity on the score of "degrading destitution", or of the danger of her being deprived of "decent conditions of existence", that we prefer the traditional teaching of Catholic theologians as being more reasonable and safer as a norm by which to direct our penitents *in Tribunali*. It will be well, then, to set forth the teaching of theologians on this point.

St. Alphonsus[2] proposes to himself the question: Is it a just cause for denying the *debitum* if the couple have more children than they can support? In answer he gives two opinions. The first opinion denies, because the begetting of children pertains to the principal end of marriage and to this every inconvenience must give way, for it is better that the offspring should live even in poverty than that it should not exist at all. Moreover, the wife (or husband) refuses the *debitum* for a long time or now and again: if for a long time, he or she would expose the other party to the danger of incontinence: if now and again, such denial would be in vain; for when the parties come together less frequently the chances of conception are increased. This is the opinion of Laymann, Roncaglia, Sporer, and others among the older theologians. It is followed by Gury,[3] Sabetti-Barrett,[4] and others among the moderns. Sporer,[5] however, says the *debitum* would be justly denied if by the addition of another member to the family the couple would be reduced to extreme necessity. This appears to be the teaching of Lehmkuhl[6] also.

The other opinion, for which St. Alphonsus cites Sanchez, Pontius, Diana, and others, affirms; for in the circumstances the increase in the number of the family would tend to the injury of the present members composing the family, and

[2] Moral. Theol., lib. 6, t. 9, n. 941.
[3] M. T., de debit. conjug., n. 916, 7°; also Casus.
[4] M. T., 937, 7°.
[5] N. 516.
[6] N. 853.

also because great difficulty excuses from paying any debt. Yet all holding this opinion agree that there is an obligation of permitting intercourse if there is a danger of incontinence for the other party. St. Alphonsus says this danger will be practically always present if the parties occupy the same sleeping-quarters and the other party asks for intercourse. For this reason he prefers the first opinion. Amongst the moderns Noldin [7] regards this second opinion as probable.

We might sum up the conclusions of theologians as follows: [8] Because of poverty and lest the family be too much increased, a compact may be formed by the parties neither to seek nor to grant marital rights. This compact will be lawful provided there is no danger of incontinence to either party. In these circumstances moreover, the confessor may advise the use of marriage at those times when the chances of conception are slight. Apart from such an agreement, a wife (or husband) who would refuse to grant intercourse on the plea of poverty can scarcely be excused from mortal sin except in the most rare case, when, on account of an already very large family, either the parents themselves or the children would be reduced to extreme want. Even in this last case the wife would seem to be bound to grant intercourse if the chastity of the husband would otherwise be in peril.

Accordingly, *pace* Dr. Ryan, we think a wife is obliged to allow intercourse, if the chastity of her husband be exposed to danger by her refusal, even when pregnancy means "degrading destitution" or the privation of "decent conditions of existence".

Should Dr. Ryan ask us why the wife is obliged "at the cost of such great personal hardship", we answer, with the theologians, because such great personal hardship is intrinsically, *per se,* connected with the married state. The begetting and upbringing of children is the primary end of marriage and it implies expense and considerable self-sacrifice. Each new addition to the family will mean a further strain on the resources of the family and the wife could have foreseen, at least *in confuso,* that a considerable reduction in her circum-

[7] De sexto praecepto et de usu matr., n. 88.

[8] Cf. Haine, *Elem. Moral. Theol.*, de Matr. Q. 167, resol. 3°.

stances, and in some cases even actual poverty, would be the penalty of a very fruitful marriage. There is no parity between "degrading destitution", "deprivation of decent conditions of existence" on the one hand, and "jeopardy to life", "grave injury to health", the danger of "contracting a malignant venereal disease", on the other. These latter were not contemplated in the bond; they are not *per se* connected with marriage; they could not have been nor were they foreseen. Besides, "degrading destitution" and "decent conditions of existence" are relative terms: they are capable of all sorts of interpretation. They would become very dangerous shibboleths in the mouth of women only too anxious to avoid their matrimonial duties. As a matter of fact, I think the difficulty in the question of the refusal of conjugal rights is not so much with the poor, who might have some pretence at a reason, but with the rich and the so-called middle class in more or less comfortable circumstances. At least that is the experience of some confessors.

Moreover, we should be very slow to show any toleration of that un-Christian spirit of rampant, exaggerated hatred of poverty that is so characteristic of our times. In their dread of losing the material comforts of life, men and women are apt to shirk their obligations and to deprive marriage of its divinely appointed end. What our people need is a stronger faith in Divine Providence, "who giveth to beasts their food, and to the young ravens that call upon Him". This may sound very old-fashioned in these days, but surely it is very Christian.

Nor are we guilty of any partiality toward the husband. Surely he too has to bear the brunt of the poverty of the family. If he is improvident and leaves the burden of providing for the family to his wife, then we hold, with theologians, that he has no right to intercourse even if his chastity is in danger.

Again, Dr. Ryan argues that because theologians in certain circumstances allow the wife materially to coöperate with her husband in onanistic practices, she should also be allowed to refuse the *debitum* in equally grave or more serious circumstances. There is no need to enter here into detail into this matter. We simply deny the consequence. The wife is per-

mitted to coöperate with something that is *in se* and *ab initio* lawful, namely, the use of marriage. If the husband see fit on his part to interrupt and deprive of its fruition an act that is lawful in itself, then the wife cannot be held responsible. And all theologians hold that the wife is bound from time to time to protest against the action of her husband to show that she approves of the act only in so far as it is lawful. From this brief statement the reader will readily understand that we believe the wife is never justified, even in extreme cases, in coöperating materially with certain onanistic practices which vitiate *ab initio* the copula.

We agree, of course, with Dr. Ryan that it would be advisable for the husband to practise self-restraint owing to the fact that by urging his demands he is liable to deprive his wife of " decent conditions of existence ". We might tell him of men in more trying circumstances who have to practise it. But to excuse a wife from her obligation of paying her conjugal debt on the score of poverty when her husband demands it and her refusal means exposing him to sins against chastity, is another matter.

JOSEPH MACCARTHY.

Kingsbridge, New York City.

THE MORAL AND JURIDICAL ASPECT OF CERTAIN HOSPITAL WORK.

To the Editor, THE ECCLESIASTICAL REVIEW.

Apropos of the organizing of the Catholic Hospital Association at Milwaukee, Wisconsin, discussed in the ECCLESIASTICAL REVIEW, it may be of interest to consider the Church's attitude toward certain hospital work in institutions under the charge of religious Sisterhoods. The service which the Church looks upon as unsuitable for Sisters is that of the maternity department. Article 14 of the " Normae " which the S. Congregation of Religious follows in its approval of religious Congregations of Brothers and Sisters states that " approval will not be given to Sisterhoods which have for their special purpose the establishment in their houses of sanatoria or hospices for persons of both sexes; or hospices for the accommodation of priests; or the taking care of seminaries of clerics;

or any other houses of ecclesiastics, or of colleges of boys; or teaching in mixed schools where both boys and girls are taught." Article 15 says: "Much less are those Institutes of Sisters to be approved which have for their purpose the direct care of infants, or of women in child-birth in so-called maternity houses; or any other works of charity which do not seem becoming to virgins consecrated to God and wearing the religious garb."

Article 46 forbids that "the purpose of a Congregation be changed or work assumed by them for which they were not approved, once the Holy See has taken the affairs of a religious Congregation into its own hands."

In the Constitution "Conditae" of Pope Leo XIII (8 December, 1900) bishops are likewise warned not to approve at all or only with great caution diocesan Congregations which have for their purpose works of such a nature as are mentioned in the "Normae" just quoted.

Long before the "Normae" were published, the Holy See had repeatedly ordered changes in the constitutions of religious Congregations concerning such works of charity as are called by Rome either dangerous or unsuitable for religious women. Thus, for example, before the Constitutions of the Sisters of Charity, Daughters of Mary Immaculate, of the diocese of Paderborn, were approved, the S. Congregation of Bishops and Regulars rejected the work for the poor and the blind, if this was to include also the male sex. At the same time the S. Congregation declared that, if in particular cases, on account of special circumstances, care of both sexes should be deemed necessary, the religious should refer such cases to the S. Congregation. That was on 10 March, 1860.

The taking care of seminaries and colleges by religious Sisterhoods was rejected in the letters of approval of the Sisters of St. Joseph, of the diocese of Belley, 6 June, 1860. Time and again, says Fr. Vermeersch, S.J.,[1] has the care of women in child-birth been forbidden the Sisters.

Here arises the question as to what power the bishops have concerning works of charity to be undertaken by the Sisters. We have to distinguish between Sisterhoods approved by the Holy See and those approved only by the bishop.

[1] *De Religiosis Inst. et Personis*, vol. II, no. 20.

Sisterhoods approved by Rome are subject to the regulations of the Holy See, and especially those rules affecting the work or purpose of such Sisterhoods. Works of charity not specified in their constitutions cannot be added to their institute, and if particular circumstances seem to demand some work of charity that the Holy See has declared unsuitable for religious Sisterhoods, the matter must be referred to the S. Congregation of Religious. Neither the bishop nor the Sisterhood nor both together can add such work to the institute. This is quite plain from what has been said above.

Diocesan Sisterhoods are those which have simply the approval of a bishop, so that he is their superior, not only by the general jurisdiction he holds over all Catholics and Catholic institutions of the diocese, but also by virtue of the vows the religious take. When these diocesan Sisterhoods establish houses in another diocese, the new houses are not subject to the authority of the bishop of the mother-house but to the bishop in whose diocese the houses are established. Finally, the bishop's power is limited by the constitution of the diocesan Congregation and the succeeding bishops are not to change at will the laws of the Sisterhood, lest they endanger the stability and progress of the religious life of the Congregation. If the diocesan Sisterhood has established houses in other dioceses, the Constitution "Conditae" absolutely forbids that anything be changed in the nature and laws of the Sisterhood except by common consent of all the bishops in whose dioceses the Sisterhood has houses.

While the Constitution "Conditae" has left the works of charity to be undertaken by a diocesan Sisterhood to the judgment and discretion of the bishops and has only cautioned them to weigh everything well before allowing them to undertake works of charity that are more or less unsuitable for religious women, the Motu Proprio of Pope Pius X, 16 July, 1906, imposes further restrictions on diocesan congregations that are to be established in future. The reason for the new regulations is pointed out in the preface of the Motu Proprio: "In order that religious congregations may not at their beginning be subjected to changes that will cause serious injury to the institution when later it asks for the approval of the Apostolic See, etc." Wherefore no one shall establish

a new diocesan congregation without having first obtained permission from the Apostolic See. The bishop must for this purpose refer to the S. Congregation of Religious all matters concerning the person requesting the foundation of a new Congregation and his or her motive, title or name of the institute, form, color, material, etc., of the religious habit of the novices and the professed, how many and what kind of works of charity the new Congregation is to undertake. The S. Congregation at Rome will then revise and change what it may seem proper to change, and in these things the bishop shall not be allowed to go against the instructions received from the S. Congregation. Finally, Rome requires that the bishop draw up the constitution of the new organization in conformity with the "Normae".

Many Sisterhoods have training schools for nurses attached to their hospitals and admit maternity cases, because their nurses want experience in that work, for they will frequently be called on for service of that kind and could not compete with nurses having had such special training. As was stated above, the Holy See does not want the Sisters to have direct care of maternity cases. From the wording of the "Normae" which say that Sisterhoods should not be approved that have for their object *direct* care of maternity cases, expositors of canon law have said that it is quite lawful for them to have maternity hospitals when the work is done by others, say the nurses of the training school of a Sisters' hospital. This interpretation seems to be warranted.

However, the following deductions from the texts of canon law quoted above should be borne in mind. A sisterhood approved by Rome has its work and purpose outlined in its constitution and without the permission of the S. Congregation in Rome such a sisterhood cannot undertake any new work or purpose. When, therefore, the constitutions of the sisterhood do not mention training schools for nurses and maternity hospitals, neither the sisterhood nor the bishop nor both together have a right to introduce such work; to do so they must first get permission from the Holy See. On the other hand, no sisterhood would get permission from Rome to introduce a new kind of work, for instance, open schools of one kind or another at their houses unless the bishops in whose

dioceses they have houses consent, for this adoption of other works and purposes was regarded by Pope Leo XIII in his Constitution "Romanos Pontifices" (8 May, 1881) as tantamount to new foundations. Just as a new house of religious cannot be established in any diocese without the bishop's consent, so nothing which in canon law is looked upon as equivalent to a new foundation can be commenced without the consent of the bishop of the respective diocese. If therefore sisterhoods approved by Rome desire to assume work for which they were not approved by Rome, they must get both the consent of the bishop and the consent of the Holy See.

May the bishop introduce a new kind of work into the diocesan sisterhood's institutions? In a diocesan sisterhood established by a bishop after 1906 the Motu Proprio of Pope Pius X would forbid such action. In diocesan sisterhoods established before 1906 Rome likewise does not want their statutes or constitutions changed by the bishop unless it shall become very urgent to do so. But when such a diocesan sisterhood is established also in other dioceses, the bishop of the mother-house has no right to make any changes in the laws of the sisterhood or in the nature of their work except by agreement with each and all of the bishops in whose dioceses the Sisters may have one or more houses, as is expressly stated in the Constitution "Conditae" of Pope Leo XIII.

Whether, finally, in view of conditions in the United States, it is advisable to have Catholic hospital training-schools for nurses and maternity wards, let others decide. So much is sure, that whatever may be said in favor of these departments in a Catholic hospital, there is also occasion for scandal, as experience proves. The best of care on the part of the Sisters is not always enough to preclude happenings that are harmful to the interests of the Church. Moreover, from the standpoint of Catholic charity, it is to be regretted that the nursing of the sick in many Sisters' hospitals is no longer done by them in person but almost exclusively by the young ladies of the nurses' training school. Angels of charity, the grand title which the Sisters engaged in nursing the sick have earned by hundreds of years of patient toil, seems to be more and more in danger of being lost through the employment of secular professional nurses. The great love and esteem which the

Catholic Sisters as nurses of the poor and afflicted have always enjoyed, seems to be a sufficient guarantee that the Sisters have served the public well. As a rule they have done all in their power to acquire the necessary knowledge for their work and are bent on keeping up with the present progress in their particular science of intelligent and loving care of Christ's poor and unfortunate. The Catholic Hospital Association will be very helpful in that direction.

FR. STANISLAUS WOYWOD, O.F.M.

Paterson, New Jersey.

THE PASCHAL CANDLE AT HIGH MASS "CORAM SANCTISSIMO".

Qu. May the Paschal Candle be lighted if a solemn high Mass is celebrated *coram Sanctissimo*?

Resp. The S. Congregation has ruled that the Paschal Candle is to be lighted at Mass and Vespers on Easter Sunday, Monday, and Tuesday, Saturday *in Albis,* and all Sundays thereafter until Ascension Thursday, when, as everybody knows, it is extinguished after the Gospel, and lighted again only for the blessing of the font on the eve of Pentecost. On other days and feasts, even when they are celebrated with solemn rite, it is not to be lighted, *unless the custom of doing so exists.* A special decree (n. 3479) forbids the lighting of the Paschal Candle at Benediction during the paschal season.

THE PASCHAL CANDLE IN THE BAPTISTERY.

Qu. In some places I have noticed that, after the Feast of the Ascension, the Paschal Candle is used in the administration of Baptism. The candle, with its candlestick, is transferred to the place where baptism is administered. An inquiry brought the reply that the custom exists in some European parishes. Is there any authority for the practice?

Resp. The "custom" probably originated in the transfer of the Paschal Candle to the baptistery so that it may be used at the blessing of the font on the eve of Pentecost. There is no rubrical authority for using the Paschal Candle in the administration of Baptism, although there may be, of course, such local customs as our correspondent refers to.

BLESSING OF THE FONT ON THE VIGIL OF PENTECOST.

Qu. Is there any obligation to bless the baptismal font on the eve of Pentecost? If there is, will you please refer to the decrees on the subject?

Resp. There can be no doubt about the existence of an obligation to bless the baptismal font, not only on Easter Saturday, but also on the eve of Pentecost. Decree N. 3331 of the S. Congregation of Rites, dated 13 April, 1874, ordains that it is not enough to bless the baptismal font on Easter Saturday, but that it must be blessed also on the eve of Pentecost, "non obstante quacumque contraria consuetudine, quae omnino eliminari debet". Again in 1892 and in 1899 the same S. Congregation reiterated the obligation and condemned the custom of having the baptismal water blessed in the principal churches and thence distributed to the succursal churches.

DOES THE ALB LOSE ITS BLESSING?

Qu. When the greater part of an alb is of lace, and the lace is separated from the remainder of the vestment in order to wash it, does the alb lose its blessing, and must it be blessed again before it can be used?

Resp. The general principle is that, if the vestment is so modified by wear or by cutting that it is no longer fit for use, or if it lose its "original and proper shape", it must be blessed again after the repairs are made. In regard to the alb, rubricists maintain that if a sleeve be cut off, the blessing must be repeated after the sleeve is sewed on again. Our correspondent can decide better than we can whether this general rule applies to the alb in question.

THE MONDAY PRIVILEGE.

Qu. What has become of the Monday privilege? Does it exist any longer?

Resp. In the rubric adjoined to the Instruction *Divino afflatu* private votive Masses and requiem Masses are forbid-

den "in feriis Quadragesimae", in the Quatuor Tempora ferias, "feria II Rogationum", in vigils and in those ferias to which the Mass of the Sunday is transferred. The following clause, however, is added: "In Quadragesima vero permittuntur Missae privatae defunctorum tantum prima die cujuscumque hebdomadae libera in kalendario ecclesiae in qua sacrum celebratur". According to this rubric the Monday privilege is void on the days mentioned above. This was expressly decreed by the S. Congregation of Rites in 1913: "Privilegium Missae pro defunctis lectae aliquibus locis vel ordinariis concessum ita ut bis vel ter in hebdomada celebrari possit etiamsi occurrat aliquod duplex maius vel minus in posterum ita erit applicandum ut intelligatur tantummodo concessum pro diebus in quibus non occurrat aliqua feria aut vigilia, ut supra". Farther on, the same decree refers again to the exception: "exceptis Missis lectis in prima die libera uniuscuiusque hebdomadae in Quadragesima". Wapelhorst[1] declares that indults in regard to private Masses (*Missae lectae*) are still valid, except on (1) vigils, (2) the ferias of Lent, exclusive of the first free feria in the week, (3) Quatuor Tempora, Monday of Rogation Week, the feria to which the Sunday Mass is transferred, and (4) Rogation Days, if there is a procession, and only one Mass is celebrated in the church.

PROMULGATION OF NEW DECREES.

Qu. Does the new decree in regard to dancing bind pastors as soon as it is made known through the Catholic press, even if the Ordinary has not promulgated it in the diocese?

Resp. Since 1909, to make a Roman law or decree binding *in foro externo* it is sufficient that it be published in the *Acta Apostolicae Sedis*. The publication of a document in that periodical takes the place of the dispatch of an official copy to the bishops, as was the custom before 1909. The presumption is that a decree enacted and promulgated by the Holy See will be put into execution by the Ordinary. If, in exceptional cases, for reasons which he must make known to the Holy See, he suspends the application of a Roman decree, he

[1] *Compend. Liturgiae Sacrae*, page 56, n.

must expressly notify his diocese. A clergyman therefore who reads a decree in the *Acta,* or who, through the Catholic press, knows that it is published in the *Acta,* is bound, without further notification, by the provisions which it enacts.

THE DECREE ON DANCING.

Qu. In the small country parish in which I am stationed, the people have been accustomed to dance at our church picnics. The dances in vogue, however, were the old-fashioned country, or square, dances. Recently, after I had prohibited dancing at the annual picnic, a delegation of young men asked me to give them permission to hold a free dance in the parish hall, for the use of which they would pay a small fee. In the event of not getting permission, they would, they told me, hold the dance in the town hall, some distance from the church. After giving the matter some thought, and for the reason that it is better to have the dance under some kind of parochial control, I decided to let them have the hall. Now I would like to have your answer to the following questions:

1. Does the phrase "certain dances" apply to all dances whatsoever, or only to some?

2. Is a pastor permitted to visit the hall during the dancing, to see that it is orderly and that the dances are conformable to Christian modesty?

3. Is a pastor justified in permitting the dances in the parish hall in order to keep a certain control over them, it being understood that there is no thought of thereby raising funds for religious purposes?

Resp. 1. The answer to the first query is that all kinds of dances, no matter how old-fashioned or "harmless", are meant. The phrase "certain dances" occurs in the title of the decree, "Decretum circa quasdam choreas"; but it is evident from the use of the word "choreas" in the text of the decree that we must translate: "Decree concerning certain dancing-parties". The decree makes no distinction between new dances and old, between square dances and round; it does, however, distinguish between dancing-parties that are given under church auspices and those organized by laymen. The former kind are forbidden, no matter what the program of dances may be.

2. In regard to the second question, we think that the text of the decree clearly prohibits the pastor's presence at danc-

ing-parties organized by lay people. The motive, namely, "to see that the party is orderly, etc.", does not justify his presence. Of course, if grave disorder should occur in a dance-hall and the pastor were summoned thither in the performance of his duty, the present decree need not deter him from entering the hall.

3. There may be room for discussion of the third question. The decree positively forbids the promotion and encouragement of such entertainments on the part of members of the clergy, religious or diocesan: "quominus memoratas choreas promoveant et foveant"; at the same time, when it comes to the case of such entertainments being organized by lay people, the decree does not say that the pastor should interpose his authority, and forbid them, but enacts that he should not be present. Does the renting of the parish hall amount to a mere tolerance or is it promoting and encouraging? In a thoroughly Catholic community, where there is no danger of the priest's attitude being misunderstood, especially if the entertainment be not associated with a church picnic, excursion, or any other church affair organized by the priest, it seems that, since there is no authoritative interpretation of the decree on this point, the priest may rent the church hall for an entertainment organized by lay people, even when he knows that dancing is part of the program.

BAPTISM ADMINISTERED BY A DEAF MUTE.

Qu. A child born on Christmas morning, in a house remote from the church, is in imminent danger of death. There is no one capable of administering baptism except a deaf mute. The latter, a Catholic, understands perfectly not only the necessity of Baptism but the manner of administering it in proper form. He is able to read the catechism with ease and understands the lip as well as the sign language by intelligent observation. Accordingly he undertakes to baptize the child, pouring the water while he pronounces with his lips, though not audibly, the form as he has it in his mind. Having failed to add a name for the child to the baptismal form, and deeming this also necessary, he repeats the whole formula and the pouring of the water at the same time. The child dies after eight hours, before a priest can be summoned. Was that baptism valid? And is it advisable to have the deaf mutes in our nearby institute taught regularly to administer baptism under similar circumstances?

Resp. There are theologians who argue that baptism administered by a deaf mute is invalid. They hold that the absence of oral speech constitutes an impediment to the integral and complete performance of the sacramental rite, similar to that caused by the absence of water or other essential matter. Nevertheless there are excellent reasons for assuming that baptism by a deaf mute is valid.

The doctrine of the Church requires that in the administration of the sacraments, matter and form, together with the intention to fulfil the precept or action of the Church, be properly combined. The form is the expression of words or language which determines the sacramental use of the matter. The words or language employed to determine the use of the matter are wholly a result of convention. As St. Augustine writes in his *De Doctrina Christiana, L. I., c. 2:* "Verba inter homines obtinuerunt principatum significandi, quaecumque animo concipiuntur". The "word" is not necessarily the expression of a thought audible to others. A deaf mute speaks, not by sounds, but by signs. His speech is composed of words, and words which definitely correspond to the intelligence of those around him; they imply a precise application of terms to definite objects and concepts. The fact that such words lack sound does not take away the principal element of their signifying specified matter and their application to distinct and well-understood uses. "Verbum," says P. Sasse, in speaking of this very matter of the word as applied to the form of the Sacrament, "intelligitur vel proprie dictum vel quidquid vice verbi aequivalenter fungitur, quatenus expressius significationem determinat"; and again "verba non accipiuntur necessario ita ut sit semper sonus ore prolatus". (*De Sacramentis in Genere,* Sect. III., Thes. V., n. 2.)

A priest who, by reason of illness or defective voice, is unable to make himself heard, still validly baptizes, so long as he pronounces the conventional words with his lips, having the proper intention. A deaf mute who reads the language which is on the lips of everybody around him would be equally justified in using, though inaudibly, the same terms which signify what the pouring of the water in the present case signifies. He therefore fulfils all the requirements of the Church in administering a sacrament. This opinion is all

the more tenable if, with a large number of Catholic theologians, we were to hold that the efficacy of the sacramental act, through the "instrumentum materiale", is attained not by a physical but a moral process.

In answering a similar case in the REVIEW before, we maintained the validity of the act even where the person who pours the water manages to express in conventional sign language only what the act signifies, though there might be no lip movement in the case; for the language used here is the recognized vernacular answering the purpose of spoken language. This is not the same as the use of accidental or emotional signs without such definite form-limitation as would give them a permanent sense, and make them correspond to an oral form of thought. (Cf. ECCLES. REVIEW, Vol. XVI, pp. 189-190.)

Hence we should consider the above administration of Baptism valid. Of course if there were any doubt as to the manner in which it was performed, and there were opportunity, we should, as in similar cases of baptism administered by laics *in periculo,* repeat the act *sub conditione.* In any event it is advisable to teach our deaf mutes the form of Baptism, and the necessity of their administering the sacrament in cases of necessity by imitating the form with the organs of speech, as nearly as possible.

THE PRIVILEGE OF RESERVING THE BLESSED SACRAMENT IN CHAPELS OF RELIGIOUS OF SIMPLE VOWS.

Qu. In conversation with a bishop of one of our eastern dioceses, the question of granting to religious of simple vows the privilege to retain the Blessed Sacrament in newly-established houses was mooted. The bishop said: "I find no mention in my Faculties of any right to grant such permission. On the other hand, the Apostolic Constitutions are explicit in stating that this right is exclusively reserved to the Holy See, except in the case of parish churches and in the case of Regulars when their churches are public, that is, open to the laity. Furthermore, the prescriptions of the "Normae" published in 1901 for the express purpose of regulating the relation of bishops to religious communities of this kind, or to such as may be in future established, state that this privilege of reserving the Blessed Sacrament in their chapels must be obtained from Rome."

As a matter of fact, there are chapels opened continually in all parts of the United States for hospitals, orphanages, homes of the school-sisters, retreats, and even in summer houses where the religious spend a short vacation to recuperate from the strain of routine work in the cities. All such places provide that there be a chapel for the religious where they have Mass; and one of the essential features of their observing a regular community life is that they have the Blessed Sacrament in the house. If permission were asked of the Holy See for each case, there would be no end of correspondence; and in that event the authorities would no doubt have deemed it advisable before now to include the privilege in the Faculties granted to the bishops.

But if the indult is taken for granted, how are we to reconcile the fact with the constant reiteration of the law by our theologians? That law reads: "*Juxta canonicam disciplinam sacrosancta Eucharistia in ecclesiis quae parochiales non sunt retineri non potest absque praesidio Apostolici Indulti.*" And again: "*Meminerint etiam sorores, se non posse absque Apostolicae Sedis licentia SS. Sacramentum altaris in suis ecclesiis asservare.*" (Normae, cap. XIV, n. 161.)

Are we ignoring the law? Or is there an interpretation of it which exempts us from its observance according to the letter as above stated? Or is the ordinance antiquated or superseded by new or later rulings?

Resp. The law which limits the power of bishops to grant the right of reserving the Blessed Sacrament in chapels or churches that are not parochial is clear enough. But it implies the existence of canonical parishes which are the established centres of parochial ministration and the guardians of the Blessed Sacrament and its service. As such the ordinances are still in force, and apply to communities of religious of simple vows.

Potestne Episcopus jure proprio concedere facultatem asservandi SSm Sacramentum in Capellis piarum Communitatum publicis, etc., in capellis seu oratoriis interioribus piarum Communitatum, quando non habent capellam seu oratorium publicum in sensu exposito, ut evenit ex. gr. in Seminariis?

Resp. Implorandum est indultum a Sancta Sede quoad omnia postulata.

Ex Actis et Regestis S. R. C. Die 23 Jan. 1899.
Diomedes Pancini Panici, S. R. C. Secretarius.

For missionary countries the Holy See has sometimes granted a general indult, when it has been formally requested. Thus the Vicar Apostolic of Japan in 1867 obtained the following:

Ex audientia SSmi, diei 1 Dec. 1867, SS D. N. Pius d. p. PP. IX, referente me infrascripto S. Congr. de Prop. Fide Secretario, R. P. D. Bernardo Petitjean, episcopo Myriophytano, Vicario Apostolico Japonensi, facultatem benigne concessit, usque ad terminum ipsi assignatum pro exercitio Form. I., indulgendi ut in capellis penes residentias suorum missionariorum erectis, vel in futurum erigendis, dummodo sint decenter ornatae et ab omnibus domesticis usibus liberae, asservari possit SS. Eucharistiae Sacramentum, etc. (Signed: H. Capalti, secretarius.)

A similar and supplementary indult was obtained in 1895, to cover the needs of chapels of religious communities not cloistered.

Beatissime Pater: Julius Alphonsus Cousin, episcopus Nagasakiensis, ad pedes Sanctitatis Vestrae provolutus, humillime postulat facultatem permittendi, prout sibi bene visum fuerit, asservationem SS. Eucharistiae in oratoriis piarum communitatum utriusque sexus, quae in sua dioecesi jam existunt, vel in futuro existent, sive eae communitates vota religiosa emittant, sive non emittant.

Ex Audientia SSmi habita die 2. Aprilis 1895, SS. Dom. N. Leo d. p. PP. XIII, referente me infrascripto S. Congr. de Prop. Fide Secretario, benigne annuere dignatus est, pro gratia ad decennium, pro oratoriis tamen communitatum in memorata dioecesi actu existentium, in quibus religiosa vota nuncupantur, servatis praescriptionibus S. Rit. Congreg. Contrariis quibuscumque non obstantibus, Dat. Romae, etc. Arch. Larissens, secret.

Apart from such indults making the concession general for certain places and within specified times, there have been various interpretations of the law.

It will be noted in the Benedictine Constitution that it limits the right of bishops "concedere licentiam asservandi *permanenter* SS. Eucharistiam in ecclesiis nonparochialibus". It does not prevent the bishop from giving such privilege *ad tempus*. Hence it is argued that, as religious of temporary vows who in missionary countries obtain permission to open a chapel, rarely possess the guarantee of a permanent foundation such as the canons contemplate in countries with estab-

lished ecclesiastical institutions, this privilege may be given them. Accordingly we may apply to them what is said by Mocchegiani in his *Jurisprudentia Ecclesiastica,* n. 852: "Non esse quidem in potestate episcopi concedere licentiam asservandi permanenter SS. Eucharistiam in ecclesiis nonparochialibus; esse autem in sua potestate eamdem licentiam impertire ad tempus, prout etiam constat ex declaratione S. Congr. Concilii diei 12 Aug. 1747." The said declaration speaks specifically of public exposition of the Blessed Sacrament and limits the right of the bishop to grant the privilege "per tempora ab ipso praefinita".

Another interpretation is that the chapels of religious in missionary countries like the United States take the place of the parish church for all who belong to the community. Their chaplain is not merely the priest who says the daily Mass, but one who gives to them all the sacraments which in strictly parochial churches are to be obtained exclusively from the parish priest. "Ratio cur in ecclesiis parochialibus asservari constanter debent ex dispositione juris communis SS. Eucharistia facile intelligitur; ut scilicet parochus semper praesto sit ad deferendum sacrum Viaticum moribundis et ad distribuendum S. Communionem fidelibus qui extra sanctum missae sacrificium eam petunt." For this reason the churches of cloistered religious enjoy as a rule the same rights as parish churches: (16 Apr., 1644) "Ecclesiae monialium proprie dictarum parochialibus aequiparantur, quum earum confessarius vere sit earum parochus adeoque ibi SS. Eucharistia servari potest." The religious whose chaplain enjoys the right to administer to the members of the community Viaticum and Extreme Unction, would be properly classed in the same category.

Some canonists hold that the right of granting to religious the reservation of the Blessed Sacrament in their chapels is included in the right of the bishop to establish or open houses for religious communities in his diocese. For since this privilege is accorded to Regulars in virtue of their very foundation, there is no cause why it should not be included in the foundation of orders of temporary vows whenever these are established as independent of the parochial ministry. "In ecclesiis Regularium (asservatur SS. Eucharistia) quia censentur paro-

chiales respectu regularium in monasterio degentium, ac praeterea in ipsa monasterii legitima fundatione hujusmodi privilegium reputatur concessum". (Decr. auth. 2123 ad 26.)

The only exception which the S. Congregation makes is that the Blessed Sacrament may not be preserved in "grangiis seu domibus ruralibus". (S. C. Congr. Concilii, 3 Sept., 1797. Cf. Piat, Inst. Regul., vol. I, n. 281.) This means no doubt country houses which are within the jurisdiction of the local parish priest, having no chaplain who is independent of the parish priest.

We mentioned above the prohibition of Benedict XIV in his Constitution *Quamvis justo* of 30 April, 1749. In that Constitution the Sovereign Pontiff states that only a Pontifical Indult or an "immemorialis consuetudo quae hujusmodi licentiae praesumptionem inducat" gives the right or privilege of reservation of the Blessed Sacrament. Such an *immemorial custom,* the origin of which cannot be traced by any definite document appears to exist in the United States; at least that is the universal interpretation which justifies the practice of granting the privilege of reserving the Blessed Sacrament to religious in general without special recourse to the Holy See. This we glean from inquiry on the subject. We quote from a letter by one of the Reverend Chancellors with whose conclusions others appear to agree.

In reply to your letter of . . . I beg to state that the present Ordinary of N. N. grants the privilege of reserving the Blessed Sacrament to chapels in hospitals and other houses conducted or occupied by Religious, in virtue of long-established custom. All his predecessors, Bishops and Archbishops of . . . have exercised this power without question, so that the custom may now be well called immemorial. Although there is at hand no evidence to show that an Apostolic Indult in this matter was ever granted to the . . . prelates, this immemorial custom, in the words of Benedict XIV, creates a presumption that such an Indult was given, and is consequently sufficient to justify the Ordinary in continuing the practice. Bargilliat (Tract IX, cap. I, De Ecclesia) notes that in France the Bishops almost universally grant this privilege without referring to Rome, and explains their mode of acting in the above manner. In . . . the Bishops have granted this favor only to the Seminary and to Religious Communities. It has never been extended to chapels in private houses or to similar oratories.

Criticisms and Notes.

SAINT CATHERINE OF SIENA. Her Life and Times. By C. M. Antony, of the Third Order of Penance of St. Dominic. Edited by Fr. Bede Jarret, O. P. With a Preface by Fr. Thomas Schwertner, O. P. Burns & Oates, London ; B. Herder, St. Louis. 1916. Pp. 280.

The personality of the seraphic maiden of Siena is well nigh exhaustless, and the influence she exerted not only on her own times but on subsequent ages is so profound and so many-sided that no biography can be expected to portray her adequately. Notwithstanding, therefore, the fact that at least three English stories of her life, each of which is a classic of its kind, already occupy the field, there is ample justification for the existence of the present Life.

It will hardly be necessary to mention the original biography of St. Catherine, the *Legenda* by Blessed Raymund of Capua. When a saint takes in hand to write the life of a saint, the narrative is, *ceteris paribus,* likely to be the truest of portraits. Fra Raimondo has not received the highest honors of the altar; but the Church venerates him as Blessed and his Life of St. Catherine is redolent of the sanctity alike of its subject and its author. Moreover, having been the spiritual guide of Catherine, Raymund was familiar as none other could be, with both her inner self and her outer career. All other biographers consequently must of necessity revert to the *Legenda.*

Then there is Augusta Drane's *History of St. Catherine and her Companions* (2d Edition, London, 1887)—two stately volumes so well documented and so beautifully wrought that they would seem to leave nothing to be desired. And yet Mr. Edmund Gardner has given us more recently a study of the great Siennese Virgin which no one would willingly miss. His splendid volume is a storehouse of erudition, a burnished mirror reflecting the light irradiated by Catherine on all the chief phases of the life—religious, civil, political—of the fourteenth century.

The present biography takes a middle place between the one by Miss Drane and the other by Mr. Gardner. Based as it needs must be on Raimondo's *Legenda,* it unfolds the inner life of St. Catherine as it was divinely prepared for her wonderful public ministry, and as it grew to perfection and ripened into the fruits of earth and of heaven. It holds a well proportioned medium, therefore, between the saint's personality and her life mission. More limited in range

than the *History* by Miss Drane, it goes somewhat less into the details of her environment than does the *Study* by Mr. Gardner. Sufficiently descriptive of the interior as well as the exterior life of Catherine, it leaves ample opening for her philosophy to shine through it all. That philosophy is of course, as Mr. Gardner likewise so beautifully illustrates, the philosophy of love. This simple philosophy underlying all her writings—the *Dialogo,* the greatest mystical classic of her century—and also her letters, "is the same that, put into practice, armed her to pass unsubdued and unshaken through the great game of the world. Love is for her the one supreme and all-important, all-embracing thing:" this is the current of her writings as it is the *motif* and the prime energy of her whole life.

Nor ever God, nor creature in His train was void of love,

sings Dante in the Purgatorio, and he goes on to show how it is from love rightly directed that all human good proceeds, as it is in love wrongly directed that all evil is rooted. But as Mr. Gardner observes, Catherine goes a step further than this. Not only God, but man, in a sense is love. "Think," she writes, "that the first raiment that we had was love; for we are created to the image and likeness of God only by love, and, therefore, man cannot be without love, for he is made of nought else than very love; for all that he has, according to the soul and according to the body, he has by love. The father and mother have given being to their child, that is, of the substance of their flesh (by means of the grace of God), only by love." And in another place: "The soul cannot live without love, but must always love something, because she was created through love. Affection moves the understanding, as it were saying: I want to love, for the food wherewith I am fed is love. Then the understanding, feeling itself awakened by affection, rises as though it said: If thou wouldst love, I will give thee what thou canst love." Love nurtures the virtues like children at its breast; it robes the soul with its own beauty, because it transforms the beloved and makes her one with the lover. "Love harmonizes the three powers of our soul, and binds them together. The will moves the understanding to see, when it wishes to love; when the understanding perceives that the will would fain love, it is a rational will, it places before it as object the ineffable love of the eternal Father, who has given us the Word, His own Son, and the obedience and humility of the Son, who endured torments, injuries, mockeries, and insults with meekness and with such great love. And thus the will, the ineffable love, follows what the eye of the understanding has beheld; and,

with its strong hand, it stores up in the memory the treasure that it draws from this love."

This philosophy of love transpires through Miss Antony's pages. Exhaled from their subject it is caught up by the writer, and emanating from both conjoined it can hardly fail to affect the reader. But Catherine's love sprang from her faith, and her life is an impregnable argument for the divine origin of the truths wherein she believed, whereon she relied, and by which she lived.

The life of the seraphic virgin might well be made an apology for Catholicism. The supernatural lives of the saints have, of course, always been appealed to by apologists as attesting the divinity of the Catholic faith. In the case of Catherine the argument finds a most potent embodiment and a most illustrious exemplar. During a large part of her life she lived exclusively on the Blessed Sacrament, abstaining entirely from all material nourishment. At the same time her body was racked by exquisite pains, agonies that seized upon every nerve and every member. And yet with it all she went on accomplishing marvels in the civil, political, and religious world; compounding family feuds amongst the nobles and the people; reconciling the warring republics—Florence, Pisa, Siena—bringing back the exiled Papacy from Avignon to the patrimony of Peter; inditing her immense epistolary correspondence; and all the while engaged in countless ministries of charity meeting every form of human misery; seeming perpetually active, yet passing a large proportion of her days absorbed in ecstatic contemplation. The life of Catherine is not so much a series of wonders, as itself one continuous miracle. And yet with it all she is the most human of human beings; the most womanly of women. Was there ever a truer revelation of what is most beautiful and tender in womanhood than that which is given in her famous letter to Fra Raimondo wherein she describes the execution of the young noble, of Perugia, Niceola de Toldo, unjustly doomed to die by the government of Siena. The letter is too long for quotation, but may be found in full in Mr. Gardner's volume (page 102).

Now can all these phenomena, these immense labors for Church and State, these countless deeds of heroic charity, accomplished by a woman within the brief span of thirty-three years, be explained by natural causation? All things are possible to love, when love is based on faith and hope in God. It is Catherine's Catholic faith which alone explains her life, and love alone explains her faith. Nor may it be forgotten that Catherine lived in times when moral corruption festered in Church and State. From the crown of the head to the sole of the foot the religious and political body was—no, not totally unsound, but frightfully infected with vice. Intimately

aware as she was of it all, that her faith so far from weakening, grew all the stronger and urged her to incessant and heroic efforts to withstand the awful flood, is not this an arresting, if not a convincing testimony to the supernaturalness of her convictions? At all events the story of St. Catherine can hardly fail to brighten the reader's faith and strengthen his charity. "Intellectum illuminat, affectum inflammat."

LES MERVEILLES DU MONDE ANIMAL. Par le Dr. L. Murat en collaboration avec le Dr. P. Murat. Pierre Téqui, Paris. 1914. Pp. 390.

This volume, notice of which comes somewhat belated, forms part of a very comprehensive work bearing the general title "L'Idée de Dieu dans les Sciences contemporaines". So far three volumes have appeared; the fourth and concluding one is yet outstanding, its publication having been delayed by the outbreak of the European world struggle. When completed the work will stand forth in monumental grandeur by reason of the magnificent sweep and universal range of the problems with which it deals; for, it attempts nothing less than a teleological survey of the visible creation. The object which the author has proposed to himself, is to show that the universe does not disown its Maker, but, rather, that it proclaims His glory in unmistakable language. All the handiwork of the Creator has the divine water-mark woven into its very texture by the profound design which it manifests in the arrangement of its essential parts and the finely balanced adjustment of its functions. Purpose confronts us everywhere in the universe; and purpose points to an intelligence capable of foresight and deliberate adaptation of means to an end. A work that traces this finality through the vast realm of creation, from the grain of dust to those huge masses of matter that whirl through space; from the primitive organisms that live in a raindrop to the complex structure of the human body; from the mathematical rigidity of the crystal to the plastic variety and profusion of life, constitutes a valuable contribution to theistic philosophy.

The particular volume under review, the second of the series by logical sequence, though not in order of chronological appearance, is concerned with the marvels of animal life. The first striking feature of the animal kingdom is the inexhaustible wealth and the astounding fertility of the terrestrial fauna, there being not less than 600,000 species, branching out, in turn, into numerous subdivisions called families or varieties. This exuberance and lavish bounty

bespeak the power and generosity of the Author of life. It becomes more wonderful when we reflect that each of these species has its very definite place and distinct office in the household of nature. The least and lowest of these organisms is well equipped for its own needs and the functions which have been allotted to it. The study of these lower forms of life possesses a fascination of its own and reveals flashes of beauty undreamt-of by those whose eyes have not been trained to pry into nature's hidden workshops.

The insects and smaller mammals afford the best opportunities for the study of instinct and social organization among animals. Ants, bees, and beavers are singled out for detailed and minute description. The customs of birds and fishes also furnish splendid illustrations of well-regulated instinct. Not less interesting and instructive are the habits of beasts of prey and the domestic animals. A delightful chapter is that on the luminous organisms which light up the depths of abysses and caves and give rise to some of the most gorgeous phenomena of nature. It would lead too far to give even a bare outline of the rich contents of this volume. The fruits of much painstaking reading and diligent research are stored here for the benefit of those who would know God's works better and derive a profound joy from the contemplation of nature. The work is not merely a popular or fanciful treatise, devoid of scientific value; it is authentic and reliable in its methods and thoroughly accurate in details. As an antidote against the materialistic publications of Darwin, Häckel, and others, it will prove very serviceable and effective. Its apologetic value cannot easily be overrated, and it deserves a wide circulation. We may regret that the author has not had access to the erudite works of Father Wasmann on the life of ants and termites; but, then, his bibliography is so extensive that we hardly notice the omission. C. B.

THE CHIEF CATHOLIC DEVOTIONS. By Louis Boucard, Vicaire à Saint-Sulpice. Translated by W. H. Mitchell, M. A. P. J. Kenedy & Sons, New York. 1916. Pp. 308.

THE SODALITY OF OUR LADY. Historical Sketches. Compiled by Augustus Drive, Priest of the Society of Jesus. Translated by Two Members of the Prima Primaria. P. J. Kenedy & Sons, New York. 1916. Pp. 197.

A RETREAT FOR WOMEN IN BUSINESS. In Fourteen Conferences. By the Rev. J. A. McMullan, C.SS.R. Joseph F. Wagner, New York. 1916. Pp. 182.

Some aids to the devotional life of Catholics. M. Boucard prepares the way for the treatment of his subject by making perfectly plain the difference between devotion and devotions. A soul may have perfect devotion without practising many devotions; likewise, many practise innumerable devotions without having the first elements of devotion. Devotion is devoutness; the interior, sincere devotedness of the will and therefore of the self to God and the things appertaining to God. Devotion to be genuine must embody itself in some one or other of the practices which Catholic intelligence and instinct under the leading of the indwelling Spirit has created. Having made the distinction clear, the author takes up the various forms of Catholic devotion—devotion to the Holy Trinity, to the Blessed Sacrament, to the Sacred Heart, to various prerogatives of Our Lady, and so on. The object and spirit of each are exhibited in turn. Finally their relative order and personal appeal are explained. The little volume contains a large amount of solid instruction, happily presented. It should be particularly helpful to recent converts who are feeling their way into their new life and to whom some of the devotional practices of Catholics seem strange if not repellent. This peculiar attitude arises oftenest from inadequate knowledge, though sometimes it is occasioned by the unintelligence, not to say superstition, of devotees. As the author observes, "Who has not seen some people go into a church and kneel down at once before their favorite statue and then leave without even making a genuflection to the Blessed Sacrament, without paying any tribute of honor to the King of Saints, the God who dwells within the tabernacle?" Needless to say, "no enlightened Christian will imitate their example" (p. 299).

The solidity of a given devotion may be tested by its antiquity and continuance and by its universality: the former mark answering to the Apostolicity of the Church, the latter to her Catholicity. Devotion to Our Lady enjoys both marks. Devotion to her under the form of sodalities, though not ancient, has become universal. Established in Rome in 1563, the Sodality has spread practically all over the globe. This is at least implicitly if not explicitly brought out by the "Historical Sketches" introduced in the second place above. The origin and spread of the first sodalities; their propagation throughout Italy, France, Germany, Spain, and various other countries are here *briefly surveyed,* and a great deal of valuable information suggested relative to the personnel of sodalities, and their various vicissitudes. We have put in italics *briefly surveyed,* for the summary is exceedingly meagre, and relates chiefly to the foun-

dation of sodalities in the various countries. Doubtless, to have done more would have been to swell the volume unduly. It is to be hoped, nevertheless, that in a future edition some mention will be made of sodalities in the United States. It is no doubt interesting to know that sodalities were established three centuries ago in Africa and Turkey and almost as early amongst the Canadian Hurons. At the same time one would like to be told something about sodalities nearer to ourselves in time and place. It is likewise no less edifying to realize that centuries ago saints, soldiers, statesmen, scholars, even philosophers, like Descartes, for instance, to say nothing of poets such as Lope de Vega and Calderon, have been enrolled under Our Lady's banner, but it would have been still more edifying to have seen the honored roll of yesterday and to-day called out. These, however, are sins, if sins they be, of omission, not of commission, and in no wise lessen the positive merits of a book which ought to interest especially the directors of sodalities and should stimulate the devotion of the Children of Mary.

Nothing so enkindles devotion, revives it when lost, arouses it when slumbering, accelerates it when progressing, as does a Retreat. Happily the Retreat Movement is spreading amongst the laity, amongst the men as well as the women, in schools for boys and for girls. The conferences which Father McMullan has arranged, and which constitute the matter of a *Retreat for Women in Business,* contained in the third book above, are solid and practical. Well analyzed and developed, they will be found suggestive by priests who have occasion to do similar work and have not the time to prepare original discourses. The "Synopsis" which is placed at the head of each conference greatly facilitates the utilizing of the book for this object. Moreover, the conferences, dealing as they do with fundamental verities, are not restricted to employment during the time of Retreats.

WOMAN IN SCIENCE. With an Introductory Chapter on Woman's Long Struggle for Things of the Mind. By H. J. Mozans, A.M., Ph.D., author of "Up the Orinoco and Down the Magdalena", "Along the Andes and Down the Amazon", etc. New York and London: D. Appleton and Co. 1913.

Recently the name of "H. J. Mozans" has been revealed as standing for that of a cultured Catholic priest, well known as a representative educator, and a writer of things religious as well as scientific. We therefore take occasion to recall a work by him which is of

special service to women engaged in the educational sphere, as a stimulus to high effort. The book had barely been noticed in the Catholic press at the time of its first appearance; and to many it will take on a new significance when known as coming from one who has at heart the spiritual interests of his readers no less than the purely intellectual enlightenment which such books at first sight seem to aim at exclusively.

The ten chapters dealing with woman's achievements in science are introduced by an historical retrospect regarding the position of the educated woman in the past, and after going over the field of her achievements the author gives us an outlook toward the things to be gained in the future. These studies are the result of observations made during a journey by Dr. Zahm through the classical lands of Greece and Italy. The memories of historic schools of Athens, Alexandria, Cortona, Salerno, Bologna, Pavia, Padua, reminded him of the great women of the past, of their achievements in arts and letters and science. The last-mentioned branch of study seemed to have been greatly overlooked by the historians of womanly valor. Dr. Zahm felt impelled to do something toward filling the gap; at least so far as it would be necessary to arouse "some ambitious young Whewell" to explore more thoroughly the interesting field of woman's claim to recognition in Mathematics, Astronomy, Physics, Chemistry, the Natural Sciences, Medicine and Surgery, Archeology, and the deeper mines of Invention. The book is a valuable addition to every scholastic library, but especially for those institutions which are occupied with the higher education of women.

A RETROSPECT: THREE SCORE YEARS AND TEN: SISTERS, SERVANTS OF THE IMMACULATE HEART OF MARY. By a Member of the Congregation. St. Mary's College and Academy, Monroe, Michigan, November, 1915. New York, Cincinnati, Chicago: Benziger Bros. 1916. Pp. 190.

Catholic activity in the United States has been fruitful in the establishment of a number of religious institutes devoted to the art of education, to works of charity, and to the promotion of religion in its ascetical aim at personal perfection. Among the foundations which have for their special object the elevation of the ideals of Christian womanhood an enviable position must be accorded to the Sisterhood of "Servants of the Immaculate Heart of Mary".

The order was established through the zeal of a saintly Belgian Redemptorist missionary who came to America in 1843. With another priest and two lay brothers he founded a missionary centre in

Monroe, whence he penetrated into all parts of the diocese of Detroit, having actual charge of ten parishes, and preaching the gospel in three languages to the immigrants in the State of Michigan. Finding himself in great need of teachers to gather together the children, he resolved to organize a community from such zealous souls as might be willing to give themselves to this work, under his immediate direction. The first candidate whom God sent him was Miss Teresa Renauld. She had asked him to direct her to a religious order where she might serve God without hindrance. He suggested to her his own need of religious, and proposed to her the service of education under the patronage of Our Blessed Lady Immaculate. Three others soon joined, and the little community took up the design with a whole-hearted spirit of self-sacrifice. Father Gilet gave them a simple rule of life, aiming at self-improvement, and the ordinary prayers which St. Alphonsus had prescribed for the members of his first community.

On 28 November, 1845, the young postulants were presented to Bishop Lefevre, and on the following feast of the Immaculate Conception, Teresa Renauld received the holy habit, as the first fruit of the new enterprise for God and souls.

Four years later Father Florent Gilet was recalled to Europe, since his health had been failing under the extraordinary strain of his missionary labors. On his recovery he was sent to South America by way of Africa, to do missionary work. When later on he again visited France the call to enter a life of higher perfection in the contemplative Order of Citeaux began to manifest itself to him, and he was finally received at Avignon. Thence he was transferred to the abbey of Notre Dame at Hautecombe in Savoy.

With characteristic disinterestedness he had ceased to inquire about the growth of his work in America. Indeed he thought that the order which he had founded had in all probability died out for want of spiritual care after he had left the few novices to themselves. Many years after, in 1889, a nun of the Michigan community who had a brother in the Cistercian Order in France, wrote to him incidentally mentioning the fact that their community had been founded by a priest who had become a Cistercian, but she had no idea where he was or whether he was still alive. The Friar who received the message communicated its contents to the abbot of Hautecombe, where Father Gilet received the news of the existence of his spiritual family with great joy. He had been a Trappist then for almost thirty years. Meanwhile the Order of Servants of the Immaculate Heart of Mary had grown to a community of over six hundred members. The Monroe house alone, which he had left

as a log cabin of two rooms, had over two hundred nuns, besides the novitiate; and the work inaugurated by them was flourishing in several States of the Union. Father Gilet had entered the Cistercian community in 1858, had taught theology, been prior and finally abbot, and, in 1892, died a holy death at the age of eighty years, sixty of which had been given to religion.

The few logs in the woods at Monroe compiled for the original home of the order had put forth branches and blossomed, and the tree was sending branches far and wide over the land. The sister who writes these eloquent pages gives a full account of the development of the order, which stands for the spread of Catholic education—the healthiest of all the Monroe doctrines. Incidentally we learn to appreciate also the work of several valiant priests who were connected with the foundation of the Sisters, Servants of the Immaculate Heart of Mary, in the spiritual direction of the order—men like Mgr. Edward Joos of Detroit, Lefevre, Borgess, Foley, Kelly, Neumann of Philadelphia, and O'Hara of Scranton. There have been foundations also at Cleveland, Harrisburg, Oregon, Altoona, Pittsburgh, and Seattle. One of the most noteworthy achievements of the order is the training of Slovac and Lithuanian sisterhoods, an arduous task, yet one for which the needs were crying on all sides without any apparent answer from the zeal of those who alone seemed capable to furnish aid. The order has had in the seventy years of its existence a number of great women as its leaders, who carved their way through immense difficulties in order to promote the growth of religion and especially the higher education of Catholic women. But to get a fair idea of its work one must look over the *Retrospect* and see.

THE PHILOSOPHY OF WANG YANG-MING. Translated from the Chinese by Frederick Goodrich Henke, Ph.D., Chicago, Professor of Philosophy and Education in Allegheny College, formerly Professor of Philosophy and Psychology in the University of Nanking. Introduction by James H. Tufts, Ph.D., LL.D., Professor and Head of the Department of Philosophy in the University of Chicago. The Open Court Publishing Co., London and Chicago. 1916. Pp. 512.

The readers of this REVIEW have no doubt many things more important to do than to occupy themselves with Chinese philosophy. And yet, if between whiles the busy priest spent an occasional hour with Yang-Ming, those more important things would probably be all the better done. At any rate the time thus spent would not be wasted, especially if it were saved by refusal of attention to things

more ephemeral. For this old Chinese philosopher was a weighty thinker, a sage indeed, wise, seeing deeply into the deeds of men and concerned about the right ways of life; mindful of the permanent, he measured values justly. Withal, however, a genial soul, loving his fellows, solicitous that they should be true, sincere, and unselfish. He went about doing good. Not unlike Socrates the Athenian, he liked to talk with men, draw out their latent thoughts which he would direct to noble ideals and spur on the possessors of them to whatever is worthiest.

Wang was not an ancient sage. As dates go in the hoary East, he belongs rather to a modern age. Born in A. D. 1572, he died in 1629, having rounded out just fifty-seven years; but in that relatively brief course of time he did much good work and left behind him many serviceable works for his country and a no small literary legacy. Well born and bred, Wang was a gifted boy; precocious of memory, he seemed to forget nothing that he had learnt. Prodigies are related of his boyhood which may or may not be true. But an incident told of him when he was a lad of twelve manifests the bent of his mind. One day when walking in the streets of Peking, he met a fortune teller, who said: "I will tell your fortune. When your beard reaches your collar, you will enter the realm of the sage; when it reaches your diaphragm, your knowledge will have begun; and when it reaches your abdomen, your knowledge will be complete." Wang was profoundly influenced by these words, and when he returned to school asked his teacher, "What is the most important thing in life?" The teacher said, "Study to become a Chinshih (a graduate of the second degree). Yang-Ming replied, "Perhaps not. Study to become a sage: that is the first and greatest occupation." And so it was: he studied "to become a sage." Hereto he directed all his energies, untiringly and so absorbingly that on the day of his betrothal, chancing to enter a temple he saw there a Taoist priest sitting with legs crossed, and Yang-Ming greeted him and sat down before him. "As he forgot to return, his wife's father sent men in search of him, but failed to find him. He did not return until the next day" (p. 6). What the party of the second part thought, or what his mother-in-law said, on this occasion, history has failed to chronicle. But there were no celestial suffragettes in those days. And so right lustily he strove "to become a sage"; but when he read the works of K'ao T'ing, "he realized that scholars of the past had said that things have an internal principle, a minute (small) and a coarse (large). Every blade of grass and every tree has its principles. Seeing a bamboo, he sought to investigate it. He thought diligently, but being unable to discover the principle thereof he became ill." Wang was but

eighteen when this happened. When he was twenty-one, he took his examination for Chinshih (graduation of the second degree), but did not pass. In the language of the modern school, he "flunked". A prime minister, Hsi Yai, who had profound respect for him, in jest said, "When you take another examination and become the first of the Hanlin, take the subject, 'A poem to the future first of the Hanlin'. The Teacher forthwith took his pen and wrote a poem. Thereupon one envious of his attainment said, 'If he should really become the first of the Hanlin, he would despise us.' The next year he again took the examination for Chinshih, but was hindered by those envious of him. A number of those who lived with him were ashamed because they had not received the degree, but the teacher laughed, saying: 'You are ashamed because you failed; I am ashamed because my mind is perturbed at my failure.'" No trifles are these incidents in the upward march of Yang-Ming. To grow ill at eighteen because of his inability to find the principles, inner and outer, of a bamboo, and to be ashamed of himself at twenty-two because of mental perturbation excited by "flunking" indicates a noteworthy progress along the way of wisdom.

Many other things, however, had Wang to do besides studying how "to become a sage". He was a soldier, an administrator of government, even unto the onerous office of viceroy, a commander-in-chief of armies, a builder of public works. His efforts to introduce reforms into the devious ways of politics and the vital things of army discipline brought him no little opposition and persecution. Wang, however, met it and bore it all as becomes a sage; though it was only after his death that the just measure of honor came to him or rather was heaped upon his tomb and extended to his memory. The good that Wang did lives after him, and the evil, if aught of it there was in so righteous a sage, was buried with his bones. That good is Wang's philosophy of life. But what was that philosophy? One may not answer this question categorically; for of categories Wang had none. No Aristotelean was he. Rather should he be classed with the son of Sophronicus and with Plato. His thought was fluent, shaping itself to the forms of the spiritual retorts into which it was poured. Were you to put a label on his system you might call it spiritual monism, idealism, innatism; from a theological point of view pelagianism. But all these appellatives would be inadequate and misleading. Wang was, as was said above, a Chinese Socrates. He taught the wisdom of right living. "The highest excellence, he held, consists in nothing else than a mind completely dominated by heaven-given principles;" and he illustrates this by the duty of honoring and providing for parents. This duty is not to

be based on mood or usage but on principles that are as immutable as the firmament.

Now if one ask what are these heaven-given principles, the answer is anything but satisfying. These principles are identified with mind. But "mind, nature and heaven are one all-pervading unity" (p. 347). Phrases like this abound in Wang's discourses and letters, showing that if one might class him at all his place should be with the spiritual or idealistic monists, a position which, while happily accordant with the philosophy of Paul Carus, the publisher of the present volume, is utterly discordant with the philosophy held by the readers of this REVIEW. Mr. Carus, if we remember aright, somewhere calls agnosticism a "lazy philosophy". It is the easiest thing in the world to say "I don't know and I can't know"—"Ignoramus et ignorabimus". To try to know and to find out demands effort, the price of becoming a sage. One might just as well call the monistic world-view "a lazy philosophy". It is obviously easy to blend all things in some vast nebulous unity whether you call it thoughtful consciousness or homogeneous material substance. It's always harder to sort out and discriminate things than it is to throw them into the sea. The chief difference between the agnostic laziness and the monistic is that the one calls its ultimate "Unknowable", while the other calls it fundamental "mind" or "matter". The energy required to add the latter appellations is not very great. However, Wang, like most of his craft, is better than his creed. No monistic philosophy can be logical, because it is untrue, and you cannot get logic out of error—save *per accidens*; that is, not out of error, but out of extraneous verity which happens to go along with the falsity. From the standpoint alike of epistemology and of metaphysics Wang was first and last an intuitionist; that is, intuition was for him both the method and also the object-matter of his system. Intuitively he proceeded in his researches and the intuitive content of his reflection gave him all the truth he possessed and imparted. Nothing recurs so frequently in his sayings as "the intuitive faculty". The intuitive faculty is all-embracing: it brings forth thoughts constantly; it makes all things clear; it is tranquil; it discriminates between good and evil; it never sleeps; and so on. These and many other prerogatives does Wang attribute to this wonderful faculty. It would be idle to seek in his writings for anything more precise as to the essence of this faculty. From all that he says one may infer that this favored power is the mind's natural attitude toward fundamental truth, theoretical and practical. On the one side it is the "intelligentia" or better the "intellectus primorum principiorum" of the scholastics; a natural habit of the

mind; on the other side it is the spontaneous openness of the soul to primary moral truths; the *synderesis* of scholastic ethics. It is, therefore, being natural, essential to man; it is infallible within its own sphere. Wang falls into the mistake, though he has here the companionship of Plato, of making the intuitive faculty the source of truth; truth is in it; truth is native to it; and is drawn forth from it by its own self-reflection. Knowledge he says is native to the mind. "The mind naturally is able to know. When it perceives the parents it naturally knows what filial piety is; when it perceives the elder brother it naturally knows what respectfulness is; when it sees a child fall into a well it naturally knows what commiseration is. This is intuitive knowledge of good, and is not attained through external investigation. If the thing manifested emanates from the intuitive faculty, it is the more free from the obscuration of selfish purpose. This is what is meant by saying that the mind is filled with commiseration, and that love cannot be exhausted. However, the ordinary man is subject to the obscuration of private aims, so that it is necessary to develop the intuitive faculty to the utmost through investigation of things in order to overcome selfishness and reinstate the rule of natural law. Then the intuitive faculty of the mind will not be subject to obscuration, but having been satiated will function normally. Thus we have a condition in which there is an extension of knowledge. Knowledge having been extended to the utmost, the purpose is sincere."

Another excess into which the Chinese philosopher fell, as did his Greek antitype, is the seemingly strange identification of knowledge with practice. There is a passage in his instructions for practical life which, while developing this idea, illustrates so clearly Wang's didactics that it may be worth while transferring it to this place.

That day I again comprehended the unitary character of knowledge and practice. Because I did not understand the admonition of the Teacher regarding the unitary character of knowledge and practice, Tsung-hsien, Wei-hsien and I discussed it back and forth without coming to any conclusion. Therefore, I made inquiry of the Teacher regarding it. He said: "Make a suggestion and see". I said: "All men know that filial piety is due parents, and that the elder brother should be treated with respect; and yet they are unable to carry this out in practice. This implies that knowledge and practice really are two separate things." The Teacher replied: "This separation is due to selfishness and does not represent the original character of knowledge. No one who really has knowledge fails to practise it. Knowledge without practice should be interpreted as lack of knowledge. Sages and virtuous men teach men to know how to act, because they wish them to return to nature. They do not tell them merely to reflect and let this suffice. The Great Learning exhibits true knowledge, and practice, that men may understand this. For instance, take the case of loving what is beautiful and despising a bad odor. Seeing beauty is a result of knowledge; loving the beautiful is a result of

practice. Nevertheless, it is true that when one sees beauty one already loves it. It is not a case of determining to love it after one sees it. Smelling a bad odor involves knowledge; hating the odor involves action. Nevertheless, when one perceives the bad odor one already hates it. One does not determine to hate it after one has smelt it. A man with his nostrils stuffed may see the malodorous object before him but does not smell it. Under such circumstances it is a case of not perceiving it, rather than of disliking it. No one should be described as understanding filial piety and respectfulness, unless he has actually practised filial piety toward his parents and respect toward his elder brother. Knowing how to converse about filial piety and respectfulness is not sufficient to warrant anybody's being described as understanding them. Or it may be compared to one's understanding of pain. A person must certainly have experienced pain before he can know what it is. Likewise to understand cold one must first have endured cold; and to understand hunger one must have been hungry. Now, then, can knowledge and practice be separated? This is their original nature before selfish aims have separated them. The sage instructs the individual that he must practise before he may be said to have understanding. If he fails to practise, he does not understand. How thoroughly important a task this is! Why do you so insistently say that knowledge and practice are two separate things, while the sage considers them as one? If one does not understand the purport of well-established truths but merely repeats one or two, what advantage accrues?

Aside from this and perhaps some kindred mistakes, arising from his lack of critical distinctiveness, Wang's discourse and letters abound in profound ethical teaching. Perhaps outside of Christianity there will be found few, if any, of the ethnic sages who taught a purer or a loftier morality. His writings are well worth reading and brooding over. They give one a better insight into the Chinese mind and furnish a fresh testimony to the *mens naturaliter Christiana,* and another confirmation of the fact that God left Himself not without a witness amongst the Gentile nations.

Concerning Wang's religious beliefs we find no definite expression. The following passage, however, seems to attest his teaching on the Supreme Being.

The motions of heaven and earth are by nature ceaseless. Moreover, there is a Lord of all, and for that reason they are neither early nor late, fast nor slow. Though there be a thousand changes and ten thousand transmutations, all are determined by the Lord of all. Man partakes of this motion and lives, if the Lord determines the time. Just as heaven in its ceaseless motion, he, too, will not rest. Though his pledges change ten thousand times, he is continually dignified and at ease. This is the condition described by the saying, "The heavenly prince is exalted (majestic); all the members carry out his will". If there is no Lord, the passion nature will be hurriedly released, and then how can there be anything but distraction?

For the rest, Dr. Henke deserves the congratulations of all lovers of wisdom for his excellent translation. Having had the cooperation of expert Chinese scholars, the fidelity of the version may be presumed, a quality, however, which has not been secured at the cost of elegance. Whatever may be the character of the Chinese idiom, none of it remains to usurp the place of the English.

HISTORY OF THE DIOCESE OF FERNS. By W. H. Grattan Flood, Mus. D., National University of Ireland; Member of the Committee of the Catholic Record Society of Ireland. Waterford: Downey & Co. 1916. Pp. 270.

Dr. Grattan Flood, well known by his studies in Irish hymnology, has rendered an eminent service to the Diocese of Ferns by the publication of its history. He has thus rescued from oblivion much valuable historical matter for which future historians will feel very grateful. His example ought to be imitated, especially as he has created a good model on which similar histories might be patterned. His chief preoccupation was to chronicle facts and to furnish reliable dates, not to comment or philosophize on the course of events. The laudatory tone, which frequently spoils the narratives of local history, has been avoided. From the undoubtedly vast material the author has judiciously selected what was important and characteristic and managed to compress it within a reasonable compass.

The Diocese of Ferns is venerable by reason of its antiquity and holy founder. It dates back to the year 598 and it can boast of St. Aedan as its first bishop. Its history is very eventful; it has braved the storms of external persecution and of internal dissension. Many of the occupants of the ancient see have blazoned their name in Irish ecclesiastical history. The volume is well calculated to stimulate our interest in local history and to induce others to do for their dioceses what the author has so splendidly done for the Diocese of Ferns. That the present incumbent of the see appreciates the work and fully realizes its merits, appears from the fact that he encouraged the author in every way and generously undertook the financial responsibility of publication.

STUDIES IN TUDOR HISTORY. By W. P. Kennedy, M. A., F. R. Hist. S. Constable & Co., Ltd., London. 1916. Pp. 350.

The time of the Tudor reign was a very agitated and turbulent period. It is marked by political intrigues, international complications, religious upheavals, and disputes of succession. Around the chief actors in that powerful drama cluster a number of mooted questions, and the final verdict concerning the character of the leading personages has not yet been given. The author's attempt t bring some of these vexing problems nearer to solution by a careful character analysis of the Tudor rulers deserves attention and will be heartily welcomed by all interested in the important issues of that epoch. Some new aspects of Henry VIII's famous divorce case are brought to light. It appears that Henry's wish for a separation

was not exclusively inspired by sensuality, but that it was in part prompted by a desire for an heir to the throne. The diplomatic schemings to which Wolsey and Henry resorted reveal abysmal depths of unscrupulous cunning and selfishness. As one reads on, it becomes clear that Continental politics influenced the attitude of the Pope in the matter at issue, though he swerved not from the right and upheld the cause of justice. The drastic and vital changes brought about by the Edwardine reformation are set forth very clearly; we see how the last shreds of the old faith are cast to the winds. The ignorance of the Edwardine clergy might be amusing, if it were not so extremely sad. Queen Mary's picture has been unduly blackened by her adversaries and glorified beyond truth by her admirers. We think that the author does justice to her sincerity and correctly points out the natural limitations and defects of her character, though perhaps he underestimates the external difficulties by which she was confronted. On parochial life under Elizabeth the author has made special and independent studies, in which he has unearthed much illustrative detail. There is little that is ennobling and elevating in this period; it was a time of great passions and serious blunders. But two bright figures emerge from the gloom of that age—Edmund Campion and Cardinal William Allen. The chapters devoted to their lives are like fresh springs in a desert. The author's studies rank high and cannot be disregarded in an impartial estimate of Tudor history.

THE FLIGHT OF THE EARLS. By Tadhg O'Cianain. Edited from the author's manuscript, with translations and notes, by the Rev. Paul Walsh, M. A. Record Society, St. Patrick's College, Maynooth. M. H. Gill & Son, Ltd., Dublin. 1916. Pp. 288.

This is a fine piece of editorial work, which does credit both to Father Walsh who fathers, and to the Record Society that sponsors it. The preface succinctly states that historical circumstances of the flight and emphasizes its influence on the subsequent development of Ulster; the notes, copious yet not marring the symmetrical appearance of the page, identify persons and places and elucidate the course of events. The manuscript is of sufficient historical importance to warrant the labor and expense of its publication, not to mention at all the sentimental value attaching thereto. National sentiment and national literature are intimately united; the revival of the one gives a new and strong impetus to the other. All who hold that national integrity and continuity should be preserved, also favor every endeavor to restore forgotten languages and neglected literatures. The history of the flight breathes the true Celtic spirit,

the love of adventure, trust in God and dauntless courage. It is rich in curious incidents told with charming *naïveté*. The translation succeeds well in reproducing the quaintness of the original. There may be good reasons for the use of Latin, instead of Gaelic, characters in the text.

Literary Chat.

Now that the exiles from sunny Italy have become almost as ubiquitous as the children of the Gael, priests, especially in this country, are alive to the necessity of doing more and more to save these errant immigrants. Many of the American clergy have acquired a knowledge of Italian mainly for this purpose, while the language is being taught in our principal seminaries to the young levites. Oftentimes priests find the necessity of administering the sacraments to Italians and are nevertheless entirely unacquainted with their language. To provide for such emergencies Father Joseph McSorley, C.S.P., has compiled a manual entitled *Italian Confessions: How to Hear Them.* It neither presupposes nor provides any knowledge of the Italian Grammar. The pertinent questions and answers are given in both languages, the equivalent pronunciation of the Italian being indicated by English spelling. The contents extend beyond confession, embracing baptism, sick calls, accidents, marriage, funerals. There is a model sermon for a funeral—but none for a marriage. Besides an Italian, there is a Neapolitan vocabulary. The book will therefore be found a "first aid" in various emergencies and "an easy method for a busy priest". (New York: The Paulist Press.)

It is not to be supposed that any reader of these pages will be so enslaved to the use of the fragrant weed as to find it a necessity to fight against "the tobacco habit". And even should such an unseemly case exist, a priest would have at his command the means whereby to rid himself of the shackles. Priests do not need any instruction in regard to either the formation or the destruction of habits. Their studies as well as their experience in the confessional keeps them posted and quite up-to-date on all such matters. Nevertheless the occasion may arise when they may require a book treating of the subject, a book which they can safely put into the hands of a victim of habitual excess who needs to get back to freedom. A little manual entitled *The Tobacco Habit Easily Conquered* has been written by Mr. Max MacLevy, and published by the Albro Society, New York. The author claims for it that it is "a life-lengthening, health-giving, joy and contentment-bringing book for any one who is in the shackles of the self-poisoning tobacco habit"; and that the emancipation can be accomplished "quickly, agreeably and without drugs". The present writer is inclined to endorse these claims not only as regards the tobacco habit—supposing the habit noxious and enslaving—but likewise any other injurious tendency. The method proposed is both physical and psychological; it is sound and sensible, and the data upon which the plea for the employment of it is based seem to be solid and convincing.

Those who intend making the delightful tour of the Great Lakes, and purpose stopping over at Mackinac, would do well to inform themselves concerning the many points of interest on the historic island—whose very air would seem to be perfumed with the odor of the sanctity of the early missionaries—by reading in advance or en route the pamphlet *Names of Places of Interest on Mackinac Island,* recently issued as Bulletin No. 5 by the Michigan Historical Commission. The noteworthy points are succinctly described in alpha-

betical order by the Right Rev. Monsignor Frank A. O'Brien, LL.D. There is a good map of the island, which could have been made still more serviceable by a general description of the island as a whole, its geographical position, chief characteristics, and so on. These matters can be elsewhere obtained, but given here they would have completed the booklet. (Crawford Co., Lansing, Michigan.)

The Canadian Messenger has issued a series of five brochures by Fr. Devine, S.J., containing short sketches of the lives of the Canadian martyrs, Brebeuf, Lalemant, Daniel, Garnier, Chabanel. They are interesting and edifying narratives and should serve to make these heroes of the cross more widely known. The small price at which the pamphlets are sold lends itself to this object. (The Canadian Messenger, Montreal.)

The Hour of God in the Foreign Missions by Hilarion Gill, S.J., is the title of a small pamphlet containing papers reprinted from *The Queen's Work*. Besides contributing to missionary propaganda it furnishes a highly interesting survey of the religious conditions and customs prevailing in the various fields afar. (St. Louis, Mo.)

Students, but more particularly professors of philosophy, who need to know the main currents along which the human mind has drifted or is apt to drift in its quest of knowledge, may get some serviceable information or suggestion from Dr. J. H. Bridges's *Illustrations of Positivism*. The volume contains a selection of essays contributed by the author to the *Positivist Review*, and arranged by the editor, the late Professor Beesley, under the captions Biology, Psychology, Sociology, Ethics, Philosophy, Religion, Politics, Miscellaneous. What the French Professor Lafitte is for the Comtean Positivism, that Dr. Bridges may be said to be for the same system in English. It may well be therefore that the editorial claim is justified, namely, "the book constitutes the most complete Introduction to Positivism and the works of Comte in English". From this descriptive point of view the work may in so far be recommended. From the standpoint of truth and of logic not so.

It would take a volume of equal bulk to point out the mistakes, discriminate the half-truths, and show up the unjustified inferences with which the book abounds. The arrogance, patronizing air, the know-it-all sort of spirit which pervade the pages, make the reading a repelling kind of undertaking; but if one can make up one's mind to disregard his feelings and read right on, he will be repaid, not indeed by any deeper insight into truth or by any wider vision thereof, but by a knowledge of the latest and perhaps most authentic claims of Positivism. (Chicago: The Open Court.)

Any book from the pen of Mr. Condé Pallen is sure to have a permanent value. And the reason is that Mr. Pallen possesses the *intelligentia fidei* which means that he not only grasps the content of faith but its groundwork as well. In other words he has the faith and likewise the philosophy of faith. It is gratifying therefore to see that the letters on the *Education of Boys* which he contributed to *The Dolphin* during the year 1902 have been given a more permanent form in a handy little volume published recently by the America Press. The letters should thus reach a new and consequently wider circle of readers. Probably the greatest defect in the education of boys is the fact that their fathers are not alive to their paternal responsibility; that they are insufficiently aware of their obligations, and of the way of fulfilling them. Getting Mr. Pallen's letters into the hands of fathers may, it is to be hoped, convert the hearts of the children to the fathers and so in turn the hearts of the fathers to the children—particularly to the boys.

Mr. John Oxenham's recent novel, *My Lady of the Moor*, is in more senses than one an extraordinary story—outside and beyond the ordinary order, the

run and rank of fiction. The plan and method are not indeed unique, but they place the work in a distinct category. The leading character Beatrice is a womanly figure worthy to follow in celestial circles her namesake of the Paradiso. And worthy, too, if this may be said of creatures, to guard the Presence in the little white shrine on the moor.

Not that My Lady is a figure transported from heaven to earth, in order to adorn a tale. A woman she is of flesh and blood, who has won her victory over self by the sword of love and the shield of faith. With her unselfed devotion she saves from that ruin and degradation, which by all human justice they deserve, the two principal male characters of the novel.

It is in every way a beautiful story glorified by Christlike ideals and aglow with all the colors caught from the skies, the mountains and the purple heather of moorland. (New York: Longmans, Green & Co.)

The latest addition to the "Standard-bearers of the Faith" is the *Life of St. Paul* by F. A. Forbes. The beautiful little volume, fair and comely in every respect, encases a delightful story of the life of the great Apostle, a story which children not too young can understand and appreciate, and which children not too old will be pleased to read and will be the better for having had the pleasure of perusing. Like its predecessors in the series to which it belongs it is a book that you may feel at ease in handing to your friend, whether non-Catholic or Catholic. Of this sort of literature we cannot have too much. (St. Louis: B. Herder.)

So much has been penned in praise of Our Blessed Lady that nothing substantially new can be added. But there are many ways in which the old story may be retold so that it will suit varied tastes and appeal to the different types of devout minds. Grouping and coloring and appropriate emphasis may give familiar things a novel appearance and bring out unnoticed relations and hidden charms. Thus under the deft hands of the Rev. Robert Eaton the old theme of the glories of the Mother of God assumes a new beauty and an unwonted impressiveness. (*The Mirror of Justice.* Chapters to Our Blessed Lady. Benziger Bros., New York.) The booklet exhales a freshness and a delicate fragrance as of the humble flowers of the field. Rich in literary grace, it gives evidence of sound exegesis and of easy familiarity with patristic lore. Though not what we are wont to call unctuous, it possesses a fascinating earnestness and a gripping insistence.

A variation of the same fruitful motives comes to us from the pen of the Abbé J. M. Texier. (*À Jésus par Marie.* Pierre Téqui, Paris.) These meditations, or elevations as the French like to call them, are drawn and adapted from the writings of the Blessed Louis de Montfort, the bicentenary of whose holy death we celebrate this year. The adaptation is a very happy one and will give these resuscitated pages a new lease of usefulness. As spiritual reading they will render excellent service.

The Crucified is the supreme inspiration of Christian virtue and heroism. At this source the saints have taken deep draughts which sustained them in their unwearying struggles and sublime efforts. At the foot of the cross we learn the secret of holiness. To this school Father A. Cardès, S.J., introduces us and bids us study the great lessons of salvation. (*Jésus en croix,* ou La Science du Crucifix. Pierre Téqui, Paris.) The teachers he has chosen for us are past masters of this lofty science, who have kindled in many souls an ardent and consuming love for Jesus crucified—the well-known ascetic writers Pierre Marie and Jean-Nicolaus Grou. The outpourings of these saintly souls he has pruned in parts and modified in others, and in general given them a more modern form. In small compass we have here the

fundamental principles of the ascetic life. No one can peruse these pages without feeling a glow of devotion warm his heart and thaw his soul.

If by the ordinary distractions of the world the consciousness of his exalted calling may be dimmed in the soul of the priest, this danger is obviously even greater when he is surrounded by the din and clangor of the battle, which are in such marked contrast to the peaceful occupations of the holy ministry. Under such unfavorable circumstances recollection becomes extremely difficult. For this special contingency Dom Hébrard, O.S.B., has published a neat little volume of meditations, brief and pithy, which may be read in the scanty leisure moments left by the exacting nature of war duties. (*Le Prêtre. Aumônier, Brancardier, Infirmier.* Gabriel Beauchesne, Paris.)

The same author has compiled a vade-mecum for the officers of the army, in which he inculcates the virtues of kindness and humaneness and endeavors to raise the profession of arms to a higher level. (*Le Chef Catholique et Français.* Gabriel Beauchesne, Paris.)

The poetic glamor that surrounds the war is thoroughly dispelled when we read the graphic, unadorned descriptions that come from the men that do the actual fighting. *Avec les Diables Bleus* gives us an idea of what really happens. These pages are crowded with horror; they visualize the battlefields around the hotly-contested forts of Verdun, with their ghastly sights of destruction and slaughter. Under the stress of necessity superhuman efforts are demanded of the men that face death hourly almost as a matter of course. On reading such unvarnished tales of the war one is almost inclined to become a pacifist. (Gabriel Beauchesne, Paris.) The "Diables Bleus" are the gallant Chasseurs à Pied, the pick of the French Infantry.

From the fertile pen of Mgr. J. Tissier, Bishop of Chalôns, issues a second volume of war sermons and pastorals. (*Pour la Victoire.* Nouvelles Consignes de la guerre. Pierre Téqui, Paris.) They are of the same high quality as those previously mentioned in the REVIEW. Slight exaggerations will be readily pardoned when national passions run high and becloud the intellectual vision.

Something in a lighter vein will be relished after this lurid literature dealing in various ways with the terrors of the European conflict. There is *Only Anne*, a novel by Isabel C. Clarke. It is a sweet and wholesome story of a woman's renunciation and the happiness she finds through her noble sacrifice. The scenes shift rapidly through many lands, and the story runs impetuously to its happy culmination. (Benziger Bros.)

Marie of the House D'Anters, by Michael Earls, S.J., might be called a novel of manners. It presents realistic glimpses of French and American society. Of course, there is the usual love affair, cleverly managed, and a judicious sprinkling of landscape painting. The moralizing, however, seems somewhat overdone. (Benziger Bros.)

Master, where dwellest Thou? by Marie St. S. Ellerker, with a preface by the Bishop of Northampton (Burns and Oates—Benziger Bros.) is a neat volume which explains and illustrates the things that go to make up the celebration of Mass. The book is addressed to children; not in the conventional fashion of catechetical instruction; but in a quaint story form, with references to the Old Testament figures and to historical origins. It is an attractive book, to be read by, or for, young people and those who have young hearts whatever their years. The outcome is sure to be understanding of the Mass and reverence for its solemn ceremonial.

The Wayside is a handsome volume of 170 pages containing reflections on places and persons, books and aspects, faith and virtue. Father McNabb is a theologian, an ascete, and a purveyer of literary rarities. As most of the reflections are subjective, it is not always easy for the average reader to follow the author. However, books are not necessarily published for the purpose of being read by people who seek information or edification only.

The Franciscan Fathers at Callicoon, N. Y., have issued their annual *St. Anthony's Almanac for 1917*. It is an unusually rich number, containing novel and interesting literary tid-bits, stories of an entertaining kind, poems, instructions, and several essays of literary value. The writers are for the most part well-seasoned authors, like Fr. Paschal Robinson, D.D., Dr. James J. Walsh, Marian Nesbitt, and others known in Catholic literary circles. Mr. Walther's press work does credit to the good things gathered by Fr. Stanislaus, O.F.M.

My Message, official organ of the Diocese of St. Cloud, is a booklet of seventy-two pages issued periodically under the editorship of Fathers John F. Noll and Charles Grunenwald. The inspiring author is Bishop Joseph Busch, the Ordinary, who, keeping his eyes on the special needs of his flock, is able to gather into this crib such healthy and palatable provender as will help to feed his flock and cure their souls' ills. Sound advice, uplifting suggestions, religious experiences, a question box, official notices, as well as some hints on practical farm-service, all answering the local needs, make up the contents. The Bishop not only writes for his people but makes himself responsible for all that appears in *My Message.*

Books Received.

THEOLOGICAL AND DEVOTIONAL.

SHORT SERMONS ON GOSPEL TEXTS. By the Rev. M. Bossaert. Joseph F. Wagner, New York. 1916. Pp. 147. Price, $1.00 *net.*

MEDITATIONS FOR EVERY DAY IN THE YEAR. By Bishop Challoner. Benziger Bros., New York. Pp. xi-910.

"MASTER, WHERE DWELLEST THOU?" By Marie St. E. Ellerker. With a Preface by the Bishop of Northampton. Burns & Oates, London; Benziger Bros., New York. Pp. xiv-103.

A RETREAT FOR WOMEN IN BUSINESS. In Fourteen Conferences. By the Rev. J. A. McMullan, C.SS.R. Joseph F. Wagner, New York. 1916. Pp. 182. Price, $0.75 *net.*

INTRODUCTION A L'UNION INTIME AVEC DIEU. Par le R. P. Dumas, de la Société de Marie. (*L'Imitation de Jésus-Christ.*) Quatrième édition. Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montréal; Librairie Garneau, Québec. 1916. Pp. xxxii-555. Prix, 3 *fr.*

L'HOMME-DIEU. Conférences prêchées a la Métropole de Besançon. Par Monseigneur Besson, Évêque de Nîmes, Uzès et Alais. Treizième édition. Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montréal; Librairie Garneau, Québec. 1916. Pp. 423. Prix, 3 *fr.*

ITALIAN CONFESSIONS. How to Hear Them. An Essay Method for Busy Priests. By Joseph McSorley, of the Paulist Fathers. With an Introduction by Cardinal Farley. The Paulist Press, New York. 1916. Pp. 113. Price, $1.00 *net.*

THE CHIEF CATHOLIC DEVOTIONS. By Louis Boucard, Vicaire à Saint-Sulpice. Translated by W. H. Mitchell, M.H. P. J. Kenedy & Sons, New York. 1916. Pp. 308. Price, $0.75 *net.*

THE SODALITY OF OUR LADY. Historical Sketches. Compiled by Augustus Drive, Priest of the Society of Jesus. Translated by Two Members of the Prima Primaria. P. J. Kenedy & Sons, New York. 1916. Pp. 197. Price, $0.60 *net.*

POUR LES ARMÉNIENS. Discours prononcé par S. G. Mgr. Touchet, Évêque d'Orléans, en l'Église de la Madeleine, le Dimanche 13 Fevrier, 1916. (Publications du Comité Catholique de Propagande Française a l'Étranger.) Bloud & Gay, Paris. 1916. Pp. 18.

HARMONICS. A Pure Thought Sequence. Being Wreaths of Song from a Course of Divinity. By the Rev. T. J. O'Mahony, D.D., D.C.L., author of *Wreaths of Song from Courses of Philosophy.* Third edition. M. H. Gill & Son, Ltd., Dublin. 1916. Pp. 55.

PHILOSOPHICAL.

SAINT THOMAS D'AQUIN ET LA GUERRE. Par le R. P. Thomas Pègues, O.P., Maitre en Théologie, Membre de l'Académie romaine de Saint-Thomas d'Aquin, Professeur de Saint Thomas au Collège angélique (Rome). Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montréal; Librairie Garneau, Québec. 1916. Pp. vi-42. Prix, 0 *fr.* 50.

FRANCISCI DE VICTORIA DE IURE BELLI RELECTIO. By Herbert Francis Wright. A Dissertation submitted to the Faculty of Letters of the Catholic University of America in Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy. Published by the author at Washington, D. C. 1916. Pp. 52. Price, $0.65 *postpaid.*

THE EDUCATION OF BOYS. By Condé B. Pallen, Ph.D., LL.D. The America Press, New York. 1916. Pp. vi-104.

HISTORICAL.

A RETROSPECT. Three Score Years and Ten. Sisters, Servants of the Immaculate Heart of Mary. By a Member of the Congregation. St. Mary's College and Academy, Monroe, Michigan. November, 1915. Benziger Bros., New York. 1916. Pp. 190. Price, $1.00 *net.*

ROMA. Ancient, Subterranean, and Modern Rome in Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. Complete in 18 parts, published bimonthly, with 938 illustrations in the text, 40 full-page inserts and 3 plans of Rome. Benziger Bros., New York. 1916. Pp. 32. Price, $0.35 each part; $2.00 per year (6 parts); $6.00 complete.

L'ARMÉNIE MARTYRE. Une Victime du Pangermanisme. Par M. l'Abbé Eugène Griselle, Docteur ès-lettres, Chanoine honoraire de Beauvais, Secrétaire général du C. C. P. F. (Nos. 83-84, *"Pages actuelles"*, 1914-1916. Publications du Comité Catholique de Propagande Française a l'Étranger.) Bloud & Gay, Paris. 1916. Pp. 128.

A CAMPAIGN OF CALUMNY. The New York Charities Investigation. The America Press, New York. Pp. 68. Price, $0.05; $0.10 *postpaid.*

AVEC LES "DIABLES BLEUS". I. L'Artois.—Notre-Dame de Lorette. II. Verdun.—Le Fort de Vaux. Par P. C., Aumônier au Ne Bon de Chasseurs à Pied. Gabriel Beauchesne, Paris. 1916. Pp. 47 et 47. Prix, 0 *fr.* 50 par volume.

LE PRETRE. Aumônier, Brancardier, Infirmier. Memento de Vie intérieure et d'Action sacerdotale. Par Dom Hébrard, de l'Abbaye St.-Martin de Ligugé. Gabriel Beauchesne, Paris. 1916. Pp. 212. Prix, 2 *fr.* 50.

LA GUERRE EN ARTOIS. Paroles épiscopales. Documents. Récits. Sous la direction de Monseigneur Lobbedey, Évêque d'Arras, Boulogne et St.-Omer. Deuxième édition. Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montréal; Librairie Garneau, Québec. 1916. Pp. xxi-513. Prix, 3 *fr.* 50.

MARRIAGE IN MEXICO. Lord Bryce's "South America". The Failure of the Mexican Church. The Re-Re-Discovery of the "Dawn Man". (*The Catholic Mind,* 8 May, 1916, Vol. XIV, No. 9.) The America Press, New York. Pp. 24. Price, $0.05; $1.00 a year.

LE CHEF CATHOLIQUE ET FRANÇAIS. Programme de Vie intérieure et d'Action héroïque. Par Dom Hébrard, Bénédictin. Deuxième édition. Gabriel Beauchesne, Paris. 1916. Pp. 176. Prix, 2 *fr.* 25.

HEROES OF THE MISSION FIELD. Abridged Lives of Famous Missionaries and Martyrs of Our Times. By the Rev. Herm. Wegener, S.V.D. Translated by E. McCall. Mission Press S. V. D., Techny, Illinois. 1916. Pp. 299. Price, $0.50.

MISCELLANEOUS.

MARKETING PERISHABLE FARM-PRODUCTS. By Arthur Adams, A.M., Fellow, Columbia University; Assistant Professor Economics, University of Oklahoma. Vol. 72, No. 3, of Studies in History, Economics and Public Law. Edited by the Faculty of Political Science in Columbia University. New York: Longmans, Green & Co. 1916. Pp. 180. Price, $1.50.

THE TARIFF PROBLEM IN CHINA. By Chin Chu, Ph.D. Vol. 72, No. 2, of Studies in History, Economics and Public Law. Edited by the Faculty of Political Science at Columbia University. New York: Longmans, Green & Co. 1916. Pp. 192. Price, $1.50.

SEVEN FAIRY TALES. From the Portuguese and the Spanish. Illustrated. By L. S. Benziger Bros., New York. 1916. Pp. 89. Price, $0.30; $0.35 *postpaid.*

LITTLE DONALD. By Mrs. Innes-Browne, author of *Three Daughters of the United Kingdom, A Garland of Everlasting Flowers,* etc. Illustrated by F. Ross Maguire. Benziger Bros., New York. 1916. Pp. xiii-156. Price, $0.75; $0.80 *postpaid.*

A GOOD THIRD. By the Rev. T. A. Fitzgerald, O.F.M., author of *Homespun Yarns* and *Fits and Starts.* M. H. Gill & Son, Dublin. 1916. Pp. 255. Price, $1.10.

TECHNICAL GRAMMAR—ITS PLACE IN THE ELEMENTARY SCHOOL CURRICULUM, AND ITS TERMINOLOGY. Paper read at the Eleventh Annual Meeting of the Catholic Educational Association. By the Rev. John A. Dillon. With Report of the Committee on Grammatical Nomenclature and Classification. Presented at the Twelfth Annual Meeting of the Catholic Educational Association by the Rev. John A. Dillon. John Joseph McVey, Philadelphia, Pa. 1916. Pp. 44. Price, $0.15.

THE THEORY AND PRACTICE OF EDUCATIONAL GYMNASTICS. By William A. Stecher, Director of Physical Education in the Philadelphia Public Schools, Secretary, Committee of Physical Training North American Gymnastic Union, Editor *Mind and Body.* John Joseph McVey, Philadelphia, Pa. Pp. 194. 174 illustrations. Price, $1.50; special rate in quantities.